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C O L L O Q U I A L

TIBETAN

The Complete Course for Beginners

Jonathan Samuels

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ROUTLEDGE



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Tibetan

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Colloquial Tibetan

The Complete Course
for Beginners

Jonathan Samuels

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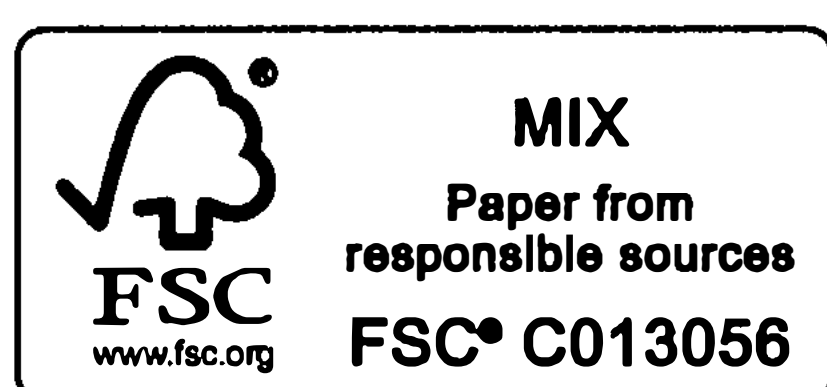
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Introduction

The Tibetan language

Exact numbers are difficult to come by, but various Tibetan dialects are spoken by more than five, and perhaps up to eight million people, in areas within PRC, India, Nepal, Bhutan and Pakistan, as well as by various Tibetans living in exile, scattered around the world. It is still common for Tibetans to categorise their language into three different forms, corresponding to the three historical provinces of Ü-tsang (often called 'Central Tibet'), Amdo and Kham (both described as 'Eastern Tibet'). In truth however, there are many dozens of dialects, spread over these and other areas, in a complex patchwork which is still being explored. Whilst disputed by some, Tibetan is generally classified in the same language family as Chinese (the Sino-Tibetan family). More specifically, it belongs to a branch called Tibeto-Burman. Thus it is unrelated, for instance, to languages of the Indo-European family, making it quite distinct not only from languages in Europe, but also from those of Northern India, Nepal, etc.

The spoken and written divide

The Tibetan written system is believed to have developed in the seventh century CE. Written Tibetan must to a large extent have reflected the way people spoke in the distant past. However, the evolution of the spoken and written language followed different paths at an early stage. The written language developed into a standard, literary form, whereas the dialects continued to change and diverge. Many of the dialects of Tibetan are not mutually comprehensible, although the literary language the speakers use is the same (so they can all read the same texts, but not necessarily discuss what they mean).

The modern literary movement of more recent decades has meant significant changes to the way Tibetans express themselves in written form, but there is still no great appetite for writing literature, newspapers, or other materials for public consumption in a style which is close to the way that people actually speak (partly because writing in dialects would mean losing the only common language). So the type of language that appears in this book is Tibetan as it is spoken, but hardly ever represented in writing (except the odd informal letter, or in books for learning colloquial Tibetan).

The Tibetan sentences in this book may correspond to the way that people speak, rather than the way things are expressed in literary Tibetan, but there is only one way to spell words (i.e. that of literary Tibetan). Spellings were never really modified to take account of historical changes in pronunciation. So there is often a huge gulf between the way things are spelt and the way they are pronounced, and even Tibetans find spelling challenging. The full transliteration of the Tibetan provided in this book can help the user negotiate this gulf.

The 'dialect' of this book

Because many Tibetan dialects are not mutually comprehensible, it has, for centuries, been necessary for travelling Tibetans (traders, monks, officials, etc.) to speak forms of the language which could cross the dialect divide. The language taught in this book to some extent represents one of these pragmatic hybrids. It can certainly be called a Central Dialect, as it is firmly rooted in the language of the Central, Ü district. But it also incorporates some elements from other areas (particularly from the east and south). It definitely does not claim to be the rather idiosyncratic Lhasa dialect. It is however, undoubtedly the form of the language with the widest spread, and someone speaking it could communicate throughout the Tibet Autonomous Region (Ü-tsang and areas of Kham), as well as right through the diaspora (where this has become the standard form of the language).

A few language features

Central Tibetan is a tonal language. While tone is an essential feature, the system is much simpler than found in other languages in the

region (e.g. Mandarin, Cantonese, Burmese, Vietnamese, and Thai). Apart from tone, sounds are also distinguished in terms of aspiration, although again, the system is a simple one. Central Tibetan also has a very extensive system of honorific language, rivalling that of Japanese and Korean. Honorific language is used particularly in formal and polite conversation, and contrasts with the ordinary level of speech.

The scope of this book

This book is described as a ‘Complete Course’ in the language. It provides more than enough to engage in conversations ranging from basic to medium-advanced. It does not, of course, pretend to cover all aspects of the language (and it envisions a later, more advanced sequel). However, I have tried to ensure that those structures that are not covered here represent *alternative* perspectives; different ways that the speaker might approach a sentence. Not knowing them should not greatly hinder the learner’s ability to communicate. Details of some areas that are not dealt with can be found in the Grammar section at the end of the book.

How to use this book

In keeping with the style of the series, the emphasis is upon the original script. The alphabet and letter combinations are explained (together with the sound system) in the ‘Pronunciation and the alphabet’ section, and Unit 1. Unlike other books teaching colloquial Tibetan, *all* of the dialogues and vocabulary are rendered in transliterated form. So the user does not need to master all of the letter combinations before starting with the dialogues (in Unit 2). Because of the numerous discrepancies between spelling and pronunciation referred to earlier, it is actually advisable, even for those who have gained familiarity with the script, to regularly refer to the transliteration.

Those who want to start with the dialogue material before learning the script can skip most of Pronunciation and the alphabet, and Unit 1. But they should still read the sections within these headed by the symbol ‡. These contain instructions about how to read the transliteration correctly (and no responsibility can be taken for the pronunciation of those who ignore these sections!).

It is the policy of this book to introduce the honorific language gradually, having first given the user a grounding in the ordinary level of the language.

From Unit 8 onwards, translations for the dialogues appear not in the units, but at the end of the book. On some occasions (indicated in the text), the user of the book is advised not to read the translation until completing the whole unit.

Some of the more formal and technical points relating to grammar and language are included in the Grammar section.

I hope that what awaits you proves to be a rewarding experience. Good luck!



Pronunciation and the alphabet: basic sounds and symbols

This section introduces:

- the sound system
- aspiration and tone
- the alphabet
- vowels
- examples of words



‡ The sounds of Tibetan speech

Two key features distinguish Tibetan sounds: aspiration and tone. In many cases, Tibetan uses the same basic consonant sound, but distinguishes different versions of it, depending on whether it is aspirated or non-aspirated, high tone or low tone. The different versions are listed below.

The letter **h** indicates aspiration. So **kh**, for instance, is an aspirated consonant, whereas **k** is not aspirated. In standard British and US English, when **k** begins a word, such as ‘kin’, it is aspirated (similar to **kh**). But when preceded by an **s**, as in ‘skin’, it is unaspirated (**k**). A similar distinction is noticeable with consonants **t** and **p** (comparing, for example, ‘till’ with ‘still’, and ‘pin’ with ‘spin’).

The distinction is illustrated more clearly when (as below) one compares certain consonants in British English (which are uniformly aspirated), with those in Indian English (which are uniformly non-aspirated). Unless otherwise stated, ‘English’ means British English.

A dot below the letter (**ṭ**) means that the sound is a retroflex. These sounds will be explained further in Unit 1.

Consonants

k	kh	– Indian and British English <i>c</i> in ‘can’t’
ky	khy	– Indian and British English <i>cu</i> in ‘cure’
p	ph	– Indian and British English <i>p</i> in ‘pill’
t	th	– Indian and British English <i>t</i> in ‘tea’
ṭ	ṭh	– Similar to Indian and British English <i>tr</i> in ‘try’, but with the tip of the tongue bent back
ts	tsh	– Indian and British English <i>zza</i> in ‘pizza’
c	ch	– Indian and British English <i>ch</i> of ‘chop’
s		– as <i>s</i> in English ‘sound’
r		– usually soft, like <i>r</i> in English ‘rope’ (only very occasionally heard as a rolled <i>r</i>), but from the front of the tongue, with a slight buzz and aspiration
sh		– as <i>sh</i> in English ‘shop’
l		– as <i>l</i> in English ‘limb’
m		– as <i>m</i> in English ‘me’
n		– as <i>n</i> in English ‘no’
ng		– as <i>ng</i> , at the end of English ‘sing’
ny		– as <i>ny</i> within English ‘Sonya’
w		– as <i>w</i> in English ‘wick’
y		– as <i>y</i> in English ‘you’
hr		– combining Tibetan <i>h</i> and <i>r</i> sounds, but with tip of tongue bent back; this has hints of a Sean Connery ‘s/sh’
lh		– heavily aspirated <i>l</i> (best produced by starting with a <i>h</i> -sound, then introducing <i>l</i> into it, rather than the other way round)
h		– as <i>h</i> in English ‘hop’
’		– a glottal stop (abrupt stopping of the sound) as in what happens instead of a <i>t</i> in Cockney ‘all right?’, or at the end of ‘uh’, in ‘uh-oh’

Vowels

- a** – as *a* in English ‘sat’
- ä** – as *ä* in German ‘Geschäft’, similar to *e* in English ‘left’
- e** – similar to Tibetan *ä*, but with lips spread wider (i.e. towards a smile)
- o** – as in English ‘pop’
- ö** – as *ö* in German ‘Köln’; more exaggerated than *u* in English ‘blur’
- u** – as *oo* in English ‘soon’, but shorter
- ü** – as in French ‘une’, or *ü* in German ‘Übung’
- i** – as *i* in English ‘sip’

Tibetan vowels are generally much shorter than English ones. On the few occasions that they have a longer sound, this will be indicated by the colon symbol. For example **a:** is a long a-sound.

More about some of the above sounds follows in Unit 1. The Grammar section also has further comments about the transliteration system.

‡ Tone

In English, one can use any tone or pitch to say a consonant, vowel or word. Different pitches may indicate something about the speaker’s mood or feelings, but the various sounds and words are still recognisable as the ‘same’ through a whole range of pitches. In Tibetan however, as with other tonal languages, a sound, word, etc. has a fixed tone or pitch. Getting the wrong tone is comparable to pronouncing a sound with the wrong consonant or vowel; it can make it unrecognisable, or even transform it into another word.

The Tibetan tonal system is relatively straightforward. The transliteration system in this book distinguishes between high, low, and neutral tones. A mark above the vowel will indicate which tone the syllable has. For instance **kā**, **ka**, **ka** are, respectively, high, low, and neutral-tone versions of syllables with the consonant **k**. There are three consonant sounds towards the end of the above list; **hr**, **lh** and **h**. With the exception of these (which are always high tone), all the consonant and vowel sounds have high, low and neutral tone versions. (Unit 1 has more about these distinctions.)

Tones in Tibetan are a little more varied than the division into high, low, and neutral suggests. A syllable can have certain ‘contours’ within it (falling, flat, etc.). But whilst one cannot communicate clearly without knowledge of the three-fold distinction, one can without a formal introduction to tone contours. It is better to learn about contours through gradual familiarity with the language.



The alphabet (CD1; 02)

Basic Tibetan sounds are represented by two groups of symbols: the thirty ‘consonants’ (usually referred to as the alphabet) and the four vowel markers. All these consonants are thought of as having an in-built a-sound, so there is no separate vowel marker for ‘a’. The vowel markers are used to indicate only when the vowel sound is other than ‘a’. As the transliteration shows, some of the thirty are not consonants at all.

ཀ kā	ཁ khā	ག gha	ང nga
ཅ cā	ཆ chā	ཇ cha	ཉ nya
ཏ tā	ཐ thā	ད tha	ན na
པ pā	ཕ phā	བ pha	མ mā
ཚ tsā	ཛ tshā	ཌ tsha	ཿ wā
ཞ sha	ཟ sa	འ a	ཡ ya
ར rā	ལ lā	ཤ shā	ས sā
ཧ hā	ཨ ā		



The vowel markers (CD1; 06)

Any one of the four vowel markers can be added to any of the thirty letters of the alphabet. This addition will change the natural

‘a’ vowel sound of the letter to the one indicated by the marker. Here is the first letter of the alphabet, with each marker attached.

ཀ kī	ཁ kū	ཀེ kē	ཀོ kō
------	------	-------	-------

The marker changes the vowel sound, but not the tone of the letter. There are other vowel sounds in Tibetan, but they don’t have separate markers. They are modifications which occur in particular letter combinations, explained in Unit 1.

Rows and columns (helpful patterns)

The first nineteen letters of the alphabet are organised in a grid: a pattern of rows and columns, according to their sounds. It is not necessary to learn the names that describe each row (‘Velar’, etc.), but they show the main source of the sounds – they trace a general forward movement with each row; starting at the back of the tongue, they move to the palate, teeth, lips, etc. As should be clear from the transliteration, the organisation of the columns shows whether sounds are high or low tone (H or L), and aspirated or non-aspirated (A or NA). Various sound changes which occur in letter combinations depend upon which column letters fall into, so it is a good idea to learn the sounds within this grid.

	Column 1 H/NA	Column 2 H/A	Column 3 L/A	Column 4 L/NA
Row 1 Velar	ཀ kā	ཁ khā	ཀྱ khā	ང ngā
Row 2 Palatal	ཅ cā	ཅ chā	ཅྱ chā	ཉ nyā
Row 3 Dental	ཏ tā	ཏ thā	ཏྱ thā	ཏྲ nā
Row 4 Labial	པ pā	པ phā	པྱ phā	པྲ mā
Row 5 Affricate	ཅ tsā	ཅ tshā	ཅྱ tshā	

Basic punctuation

The most common punctuation symbol in written Tibetan is the dot-like mark, known as a **tshēk** (ཚེག). This is used to separate syllables. So the first four letters of the alphabet would be written:

ཀ་ཁ་ག་ང་

But written Tibetan has no mark to distinguish between words, and does not leave spaces between words. So a sentence will appear as an unbroken string of syllables. For example:

He is a Tibetan. ཁོང་བོད་པ་རེད།

The second most common punctuation mark is the line that appears at the end of the above sentence; it is known as a **shā'** (ཤ།). The function of this mark is to isolate words. It is not equivalent to a full stop (it can also be written at the end of a clause, or after an individual word appearing as a dictionary entry, etc.), but will certainly be used at the end of a Tibetan colloquial sentence, just as a full stop would in English. There is just one technical exception to this. The mark is not written when the last letter in the sentence (dictionary entry, etc.) is ག **khā**. More generally, when the last letter is ང **ngā**, both punctuation marks are written. So most endings will look like this: རེད། but a smaller number like this: འདུག or this: སོང།

A few words

Now that the alphabet and vowel markers have been covered, it is time to illustrate how simple some Tibetan words can be. A large number of words are made up simply of a letter from the alphabet, or a letter plus a vowel marker.

ཁ། khā mouth	ཇ། chā tea	ར། ra goat	ས། sā ground
ཉ། nyā fish	མི། mi man	ཚུ། chū water	རི། ri mountain
སོ། sō tooth	མེ། me fire		

Unit One

Syllables, letter combinations and words

In this unit you will learn how to:

- combine letters (single syllables)
- recognise exceptions
- say words of more than one syllable



The opening section dealt with the sound system, as well as the basic script. It also showed that a written Tibetan syllable, or a Tibetan word can be as simple as just one element (a consonant symbol), or two elements (a consonant symbol plus a vowel marker).

Many more Tibetan syllables, however, involve more than just one or two elements, and many words have more than one syllable. This unit focuses upon what sounds are produced when such combinations of elements and syllables occur.

‡ What to expect

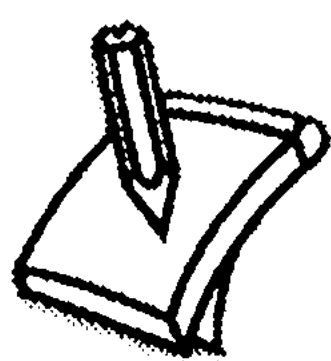
Written Tibetan is at the opposite end of the scale from a language like German, where one basically pronounces every letter on the page. Instead, it is closer to French or English.

- (a) The fact that a written syllable has multiple elements does not necessarily mean that it is more difficult to pronounce! Just as in English, what looks like a complex combination of letters on the page can still produce a relatively simple sound (e.g. ‘tongue’, ‘borough’, ‘psycho’).

- (b) Some consonants are occasionally written, but produce no sound (as in English 'knight', 'subtle').
- (c) Many written syllables look quite different from each other, but actually have the same sound (as in English 'bow', 'bough').

Just like in English, discrepancies between the way things are written and spoken are due to historical changes. These discrepancies will initially seem to be more extreme than those in English. But there is perhaps greater consistency; so once one has learnt the rules, it is easier to predict the sound of a word from its spelling.

The transliteration system is obviously there to show how things are pronounced (rather than spelt), so there are no silent letters. Each vowel represents the presence of a distinct syllable. So if there are two vowels within a word/letter combination, such as **yike**, meaning 'letter' (ཡི་གེ), it is to be read as **yi-ke** (i.e. two syllables), and never as a single syllable (as in 'yikes!').

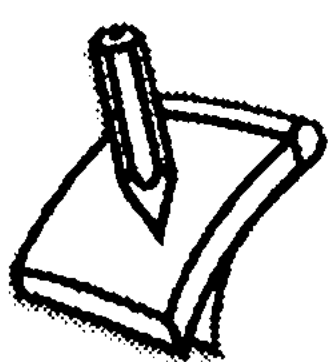


‡ Exercise 1

Here are some words written in a simplified transliteration form; count how many syllables each has:

- | | | |
|---------------|-------------------|-----------------|
| 1 ming | 4 shikatse | 7 yaya |
| 2 khyi | 5 lame | 8 thatik |
| 3 eni | 6 phökä | |

‡ In English, two or more separate consonants can come together to form a sound in which both can still be heard; at the beginning of a word, e.g. *br* in 'bring', *pl* in 'plate', *sk* in 'skill', or at the end, such as *ks* in 'takes', *bls* in 'syllables'. This *never* happens with Tibetan consonants. A syllable can start with one consonant-sound, and may end with one, but that is the limit. Neither **ng** nor **ts** stand for combinations of two different consonant-sounds; they are both individual consonants. So when pronouncing either **ng** and **ts**, try not to make them sound like **t-s** or **n-g**.



‡ Exercise 2

In the two versions of the following words (written in simplified transliteration) the first has all the syllables written together, whilst the second breaks them into their separate syllables. But are all the broken-down

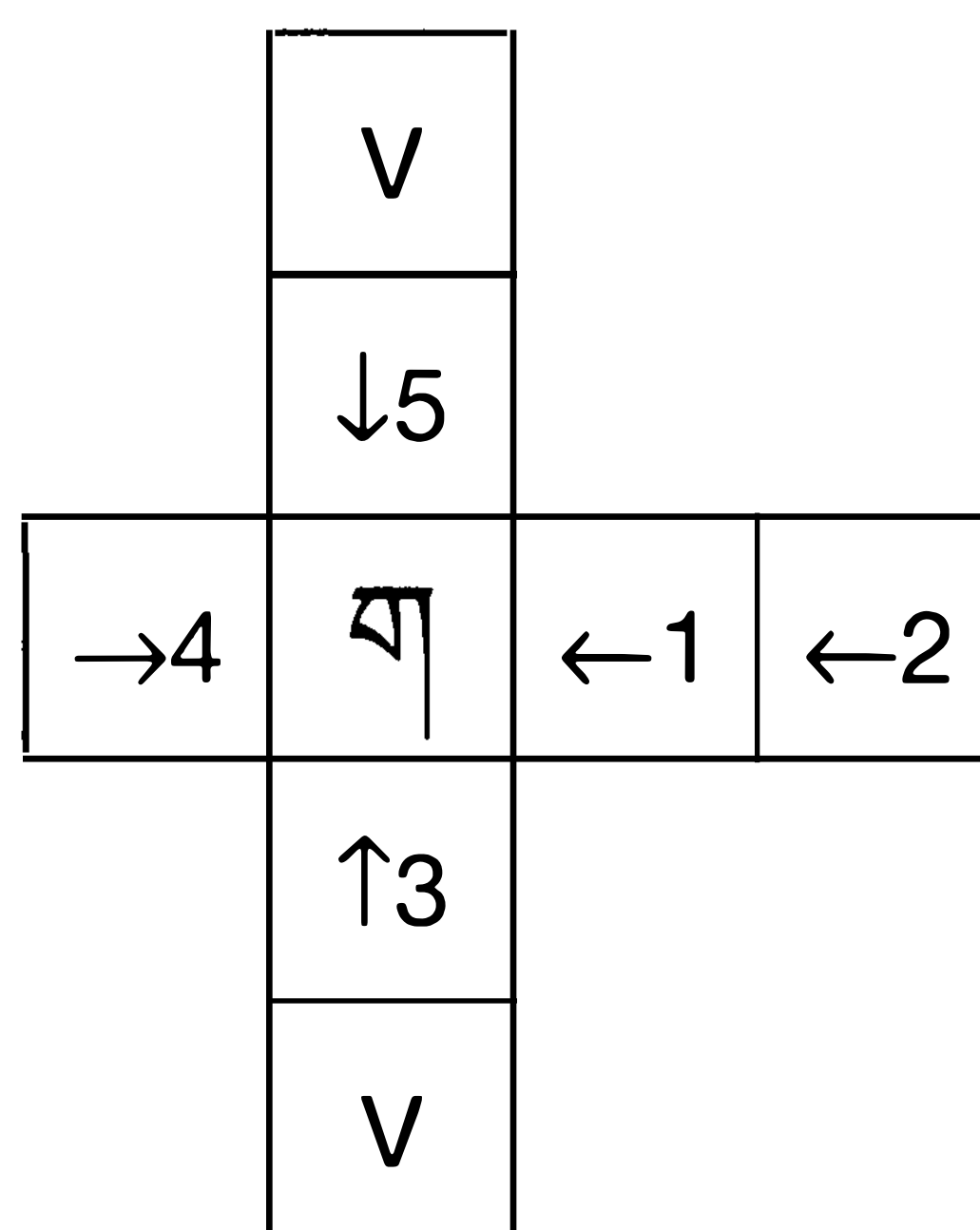
versions correct? The section above and the earlier one, on the Sounds of Tibetan Speech, explain what sounds are possible in Tibetan, so provide all the information one needs to answer:

- | | |
|-------------------------------------|------------------------------------|
| 1 tshongkhang – tshong-khang | 6 shukchenpo – shu-kchen-po |
| 2 yokpo – yo-kpo | 7 ngoshenpa – ngosh-en-pa |
| 3 khongtsho – khong-tsho | 8 utangwa – ut-an-gwa |
| 4 mangpo – ma-ng-po | 9 nyungnyung – nyun-gnyung |
| 5 kyokpo – kyok-po | |

Letter combinations

Each syllable has a ‘central’ letter, a core, or centre-point; sometimes called the ‘root letter’ or ‘radical’ of the syllable. This is the one to which the other elements in the syllable are said to be attached. The letter a vowel marker is attached to, for instance, is the central letter of the combination. So in the syllable མི **m̄i**, མ **m̄** is the central letter.

In dictionaries, words are also listed according to their central letters. Central letters are the main ones determining the tone and aspiration of the syllable. Any of the thirty letters of the alphabet can be a central letter. Combinations can range from two elements, such as in **m̄i**, to seven (the most complex). The most complex syllable is organised as in the diagram below: V represents the vowel marker (of which there can only be one). Each of the other boxes represents a position where another letter can be attached; each of these attached letters (represented by the arrows) is one found in the alphabet. The numbers show the order in which these are explained below (‘Position 1’, etc.)



Rules govern which letters can go together (some combinations are not possible). It is not necessary to learn these rules; what follows is how to pronounce combinations which are found in everyday syllables and words.

Position 1 - letters attached after the central letter (suffixes)

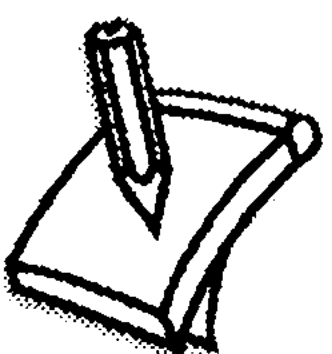
Ten of the thirty letters of the alphabet can occupy position 1. These are:

ག ང ད ན བ མ འ ར ལ ས

So combinations like ཀག ཁང་། ངད། are possible, but ཁག ངབ ཅམ are not. The central letter (combined with whatever letters are above and below it) is the beginning of the sound in the syllable, whereas the suffixes are more like the end of that sound. In a simple analogy, in an English word like 'sang', the 'sa' is like the central letter, and the 'ng' is like the suffix. The combination སང་། would come quite close to the English sound.

As this analogy illustrates, the suffix loses its vowel sound, and takes that of the central letter. Generally speaking, only central letters can have vowel markers attached. For example:

ས + ང = སང་། **sāng** སི + ང = སིང་། **sīng** ལ + མ = ལམ། **lam**



Exercise 3 (CD1; 07)

Re-write these syllables in transliteration:



- | | |
|----------|-----------|
| (a) བམ། | (e) ལྷང་། |
| (b) མང་། | (f) ཆེམ། |
| (c) ཀལ། | (g) འོང་། |
| (d) རོམ། | |

Only some of the suffixes appeared in Exercise 3. Not all of them are so predictable. The way the ten letters act when they are suffixes can be summarised like this:

- 1 འ། silent; no effect on the syllable's sound
- 2 ང་བ་མ་ར། articulated (transliterated as **ng**, **p**, **m**, and **r**)

- 3 ར་ལ། articulated (transliterated as **n** and **l**), they can also change the vowel sound
- 4 ག། articulated (transliterated as **k**)
- 5 ད་ས། silent, they change the vowel sound, and cause an abrupt glottal stop

More will be said about the articulation of suffixes later in the unit. The vowel changes mentioned are:

a → **ä**
u → **ü**
o → **ö**

So, if a central letter has an **a**, **u**, or **o** vowel sound, attaching any of the suffixes from group 2 or 3 to it will change the sound to **ä**, **ü**, or **ö** respectively (quite similar to the German vowels with an umlaut). There is no change if the vowel sound is **i** or **e**. To illustrate:

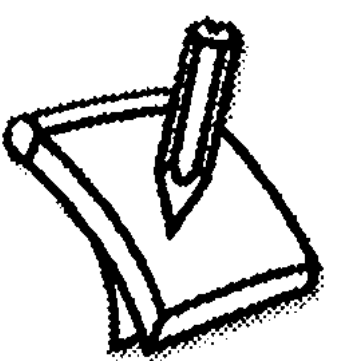
ངན། is **ngän**, not **ngan**

ཕུན། is **phün**, not **phun**

སུལ། is **sül**, not **sul**

ཁོས། is **khö'**, not **khö'**

Exercise 4



From this group of combinations, pick out those in which the vowel sound is changed by the addition of the suffix, and write these in transliteration.

སོམ།	ཚུང།	དུབ།	ཐེད།	རུལ།	ཨོན།	རུང།	ངས།	ཐིན།
ཤིང།	འུག།	ཤུབ།	རར།	སོང།	ལུར།	ཞོན།	ཐལ།	ཚོལ།
ཅེང།	དུལ།	ཉོབ།	ཏུས།	ཐོལ།	ཡུན།	ཚེས།		

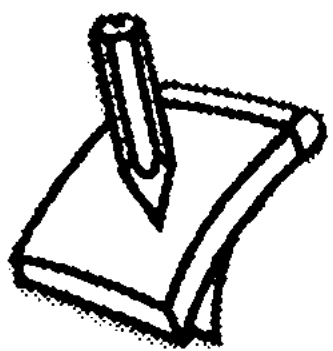
Position 2 - the letter attached after the suffix (the second suffix; ས།)

Only this letter **sā** can occupy position 2, and follow after one of the ten suffixes described above. As a second suffix, the letter is silent. It does not change the vowel sound or cause a glottal ending,

as it does when in position 1. But when following a suffix ། (or sometimes །) it sometimes affects that suffix; e.g.:

ཐུག **thūk** ཐུགས། **thū:**

That is, it may dampen the sound of the first suffix, and make the vowel sound longer.



Exercise 5

Write these transliterated syllables in Tibetan script:

tāng s_{in} kōl ngäl thang chī' tsūm chik yül hēp

Can any of them be written in more than one way?

Position 3 - letters attached below the central letter (subscripts)

Four letters can be attached below the central letter: ལ ཡ ར ལ

It is only in this position that letters can alter their appearance. Taking the first letter of the alphabet as the central letter, each of the four, combined with it, will look like this:

ཀ ཀ ཀ ཀ

Subscripts can only be attached to certain central letters. To the learner, the sounds the subscripts produce will seem to range from the apparently logical to the baffling. So it is worth going through these combinations in detail.

■ Subscript ལ

Taking the form of a small triangle on the lower right side of the central letter, this is the easiest subscript. It can be attached to various central letters, but in Tibetan words it is silent and does not affect the sound. For instance, both ལ and ལ are pronounced **khā**.

The only notable thing about this subscript is that it may be added to a central letter which already has a subscript letter. Even in these unusual situations, the letter remains silent. Such combinations look like this: ལ ལ

■ Subscript ཡ (CD1; 08)



This subscript can be attached to seven different central letters, to create these combinations:

ཀྱ **kyā** ཀྱ **khyā** ཀྱ **khyā**
 རྱ **cā** རྱ **chā** རྱ **chā** ལྱ **nyā**

So when a subscript **-ya** is attached to any of the first three letters of the alphabet, one hears a combination of the two elements. But perhaps confusingly, attaching **ya** to the set **pā phā phā mā** changes them into the same sounds as the second row in the alphabet (ཅ་ཆ་ཇ་ཉ།).

■ Subscript ར

This subscript can be added to twelve central letters (although the three marked in bold hardly ever occur):

ཀྲ **tā** ཀྲ **thā** ཀྲ **thā**
 ཀླ **tā** ཀླ **thā** ཀླ **thā**
 ཀྴ **tā** ཀྴ **thā** ཀྴ **thā** ཀྴ **mā**
 ཀྵ **tā** (or sometimes **sā**)
 ཀྶ **hrā**

Notice that there are twelve ‘spelling’ combinations here, but only five (or six) sounds; i.e. different combinations produce the same sounds. The four new sounds are the retroflex ones. To make these sounds, the tip of the tongue is curled back, and touches the roof of the mouth. The **thā** sound comes close to the English ‘tra’ in ‘trance’, ‘trap’, etc. The **thā** sound is closer to ‘dra’ in ‘drab’, ‘drag’, etc. But no British English sound corresponds to **tā**. The difference between the Tibetan **tā** and **tā** can be subtle. With **tā**, the tip of the tongue points forward, and touches just behind the top front teeth. With **tā** the tip curls backward, touching a point a little further back in the mouth. Retroflex sounds are prominent in languages of the sub-continent (Hindi, Tamil, etc.). The Tibetan ones are less pronounced than in those languages. For the retroflex sounds, including the **hrā**, described in the Sounds of Tibetan Speech section, listen carefully to the CD.

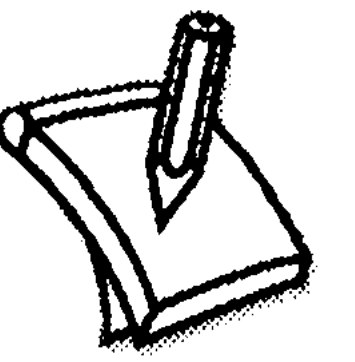
3rd column	4th column
ཀ kh <u>a</u>	ང ng <u>a</u>
ཇ ch <u>a</u>	ཉ ny <u>a</u>
ཏ th <u>a</u>	ན n <u>a</u>
པ ph <u>a</u>	མ m <u>a</u>
ཅ tsh <u>a</u>	ཡ y <u>a</u>

The columns here are those in which the alphabet is organised. Other central letters (e.g. those from the 1st or 2nd column) are not affected when a prefix is added. The letter **ya** does not belong to either column in the alphabet, but acts like the 4th column letters when a prefix is added.

When a prefix is attached to a central letter from the 3rd column, that letter loses its aspiration. So **kh**a becomes **k**a, and **ch**a becomes **c**a, etc.

When a prefix is attached to a central letter of the 4th column, that letter shifts to a high tone. So **ng**a becomes **ng**ā, and **ny**a becomes **ny**ā, etc.

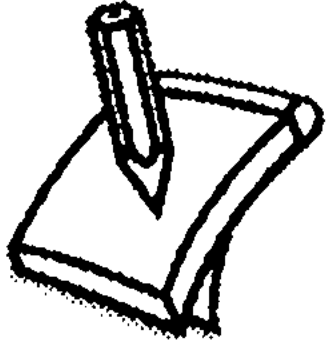
Exercise 7



Pick out those central letters which would change their sound if a prefix were added to them:

མ། ས། བ། ར། ལ། ང། བ། ལ།
ཕ། ཀ། མ། ལ། ཇ། ཅ། ཏ།

In most cases, the central letter will be obvious, because it is the one with a vowel marker, subscribed, or superscribed letter attached to it. Occasionally, a syllable like གཡག occurs. It may not immediately be apparent whether the first letter is a prefix or the central letter. Eventually, when you recognise syllables as words (rather than random letter combinations) you will know how to read them. But whilst learning, it might be necessary to work the sound out based upon the rules. For instance here, the first letter cannot be the central one, because then **ya** would have to be a suffix; also, the second **kh**a would have to be a second suffix; neither of these is possible. So the only possible reading is **yāk** (i.e. the Tibetan animal).



Exercise 8

Prefixes feature in all of the following. Re-write these combinations in transliterated form:

མགོ། བཀྲལ། མགུར། དངོས། གཡུག། གསོལ། དགོང། འཕྱིར། བཀག།

Position 5 - letters attached above the central letter (superscripts)

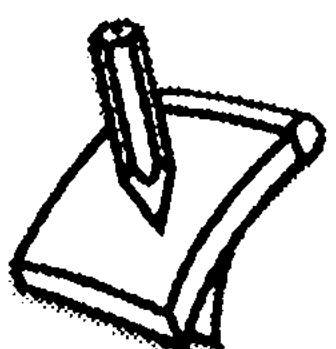
Three letters – ར ལ ས – can be attached above the central letter.

ར། looks different as a superscript; here it is attached to **kā**: ཀ།

These letters act in the same way as the prefixes (position 4 letters); they are silent, and produce the same changes in 3rd and 4th column central letters. The only exception, where one hears the superscript, is when **la** is attached above the central letter **hā**: ལ། This is the heavily aspirated / (mentioned earlier); best pronounced by introducing the l-sound having already begun to exhale with a *h*-sound (rather than starting from /).

Some central letters have position 4 and 5 letters (both prefixes and superscripts) attached to them. In these cases there is no ‘doubling’ of the changes; one just reads the combination in the same way as if there were only one of the attached letters.

All the letters in positions have now been explained. A change in sound caused by attaching a letter in one position is *not* cancelled out by attaching another in a different position. Each change can be heard in the final sound. This is most obvious in two combinations: some central letters, as already mentioned, can have letters attached below, which can add a *y*-sound (e.g. ཀ ལ ར **khya**) or create a retroflex (e.g. ལ ར **tha**). These central letters belong to the 3rd column. So they lose their aspiration when a prefix or superscript is attached. Thus if in addition to having a letter attached below, they also have one attached above (or before) them, one can hear both of the additions in the final sound, e.g.: ཀ ལ ར **kya** and ལ ར **ta**.



Exercise 9 (CD1; 12)

Transliterate these combinations, which bring together all of the elements above:



བྱང་། འབྲང་། ཅ། གཞུན། རྒྱ། འཇོག། བལྟ།
 ལྟ། ལྟོགས། ལྟུང་། ལྟོང་། བལྟ། བསྐྱབས།

Exceptions to the rules (in syllables) (CD1; 13)



There are a couple of letter combinations which do not abide by the above rules:

- 1 The prefix ཅ before a central letter བ
Even though the central letter belongs to the 3rd column, in this combination the tone becomes high (as if it were from the 4th column). What is more, there is never any **pha** sound in this combination. The changes are not predictable, so check the transliteration; if combinations such as ཅབྲང་། occur (it may be pronounced **wāng** or **āng**).
- 2 འི (in combinations such as ཅའི།, ཅོའི།, etc.)
Normally, only central letters have vowel markers attached to them. An exception is the letter **a**, when it has an ‘i’ vowel marker added. This is a common grammatical particle. The letter it is attached to (**nga** and **pō** in the examples) is the central letter in the combination, and begins the sound. The vowel sound of the combination will depend upon that of the central letter, but will always be long. In the examples the sounds are **ngä:** and **pö:**.
- 3 Rarities
Two symbols crop up only a couple of times:

འ; pronounced **tā**

འ; pronounced **pā** (i.e. the འ is ignored)

Words with more than one syllable: what changes?

Many words have more than one syllable. The pronunciation of some syllables changes only when they form part of such words:

- 1 Change to the sound of བ
In the alphabet, this letter is pronounced **pha**. When it is the first syllable in a word, the same is true. But when it alone is the second, third, etc. syllable in a word, it is always pronounced

wa. As there are so many nouns and verbs which have this letter as a second syllable, almost every time it occurs, it is pronounced **wa**.

2 Invisible suffixes

Sometimes, a suffix-sound can be heard, even though no suffix appears in the spelling. For example, བརྒྱ་གསུམ། ('13') looks like it should be pronounced **cūsūm**, but instead is **cūksūm**. The prefix **ka** in the second syllable has been 'reawakened' in the combination, and attaches itself to the end of **cū** (this is similar to liaison in French, but in reverse). There are no consistent rules to learn here, and not all cases are as logical as the example. But it only happens in a minority of words (particularly numbers), as the transliteration will demonstrate.

‡ 3 'Toned' and 'weak' syllables

Each letter and letter combination *in isolation* has to be either high or low tone, aspirated or non-aspirated. But the situation can change when the syllables are joined together in words. As explained earlier, the transliteration will indicate (with a mark either above or below the vowel) whether a syllable has a high or low tone. But, for example, in the sentence, 'Is she a student?' (**morang lōp̄thuk re'-wä**) we see that not all syllables are marked. A syllable with this marker is 'toned'; the tone is fixed and clear. Whether or not the syllable is aspirated will also be clear. Syllables without tone markers have no fixed tone value; they are 'neutral'. For instance, the high tone ཀ, and normally low tone ར། come together in ཀ་ར། (meaning 'pillar'). This is pronounced **kāwa**. The pattern here, with the first syllable of the word toned, and the second one neutral, is the most common (although not the only one) followed by Tibetan words. What it means in practice is that **wa**, as the neutral syllable, is not committed to any definite tone; it is 'weak', in the sense that it happily follows the lead set by **kā**. Tibetan words generally don't have dramatic shifts of tone within them; neutral tone syllables often follow the lead of toned ones, creating a smoother sound. Listen carefully to examples of this on the CD.

4 Occasional losses

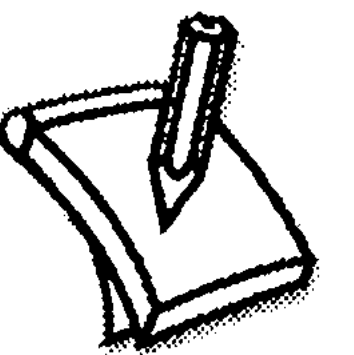
Linked with the last point, certain other features may get ironed out, to create a smoother sound. 'Uh-oh' is a single expression, but the glottal stop at the end of 'uh' is clear, because someone

saying it pauses there. Many letter combinations in Tibetan should produce glottal stops. When such a combination comes at the end of a word, this stop is clearly heard. But the glottal stop may not be detectable if a combination which should produce it comes within a word or expression, because in Tibetan (unlike with uh-oh) one rarely pauses inside these units. Some long vowel sounds can also disappear in a similar way.

Exercise 10 (CD1; 14)

Read these out, checking your pronunciation against that on the CD.

ཤོག	བར།	འོ།	གསེར།	འཚོལ།	སྐད།
བད།	བཞུགས།	སྟོད།	ཟ་བ།	ཕྱིན་པ།	འབྲས།
སློབ་པ།	དུག	ཞེད་པ།	འགྲོ་བ། ལྷོ།	བསྐྱེགས་པ།	སྐྱུང་།
མངའ་སྡེ།	གཡོན་ཕྱོགས།	ཚོད་པ།	འཇིགས་པ།	སྐྱུན་པ།	ཚོ་རིང་།
བོད་སྐད།	གནམ་གྲུ།	དོ་ཇེ།	ང་གཉིས།	ཁུ་ཚོད།	



‡ A few more points about the transliteration

Full stops and commas are employed, as they are in English. But other punctuation marks, including capital letters, question and exclamation marks, are not. A series of dots within a line of speech (both in the transliteration and the Tibetan script) indicates that the speaker has not completed what he or she was saying (due to interruption, hesitation, or the implication being clear).

Hyphens give some idea of how syllables should be grouped when read. So items linked by hyphens are not one word, but are related, and the way you say them should reflect this; just as in English when you group together the two elements in 'the shop'. It is not necessary to know this at the start, but eventually, the user should be able to see that there are three occasions when a hyphen is being used:

- When a particle is attached to a word, e.g. in **khōng-la**; where **la** is a particle.
- In certain phrases, such as the greeting, **ṭāshi-tele'**.
- Linking some auxiliaries to action verbs, e.g. **ṭoki-yin**.

Articulation

The term ‘articulated’ was used when describing the sounds on the suffix-list; this needs qualification. It is true that the suffix sounds **ng**, **p** and **m** can usually be heard. But the situation with the others (**r**, **n**, **l** and **k**) is more varied. Sometimes **r**, **n** and **l** are heard. Even when they are, the sound is not a strong one; it is just recognisable as that consonant. But at other times, the consonant sound is replaced by a long vowel sound. Similarly, rather than **k**, one often hears just a glottal stop.

r, n, l → **:** (e.g. instead of **phār** one hears **phā:**)
k → **'** (e.g. instead of **lūk** one hears **lu'**)

So these suffixes function within a range; at one extreme they are clearly articulated, at the other they transform into long vowels or glottal stops. Because the pronunciation of people and words varies in Central Tibetan, nothing within the range is incorrect. To increase the chances of making themselves understood I would advise learners to lean more towards the extreme of articulation. To support this, the transliteration is rather ‘correct’ in its treatment of suffixes. In *most* (but not all) cases, the aforementioned suffixes are marked as consonant sounds within the words. Be aware that this represents a starting point. With gradual familiarisation, you can eventually come to a comfortable position within the sound range.

There are other subtleties of sound: tone contours, nasalisation, etc. particularly in relation to suffixes. The ones not noted in the transliteration are mentioned in the Grammar section at the end of the book. The CDs also provide clear examples of the range of these sounds.

Unit Two

བགྲ་ཤེས་བདེ་ལེགས། བདེ་པོ་ཡིན་པས།

tāshi-tele'. tepo yin-pä

Hello. Are you well?

In this unit you will learn how to:

- exchange greetings
- introduce yourself
- make a simple enquiry about health
- construct simple questions about identity



Dialogue 1



Greetings and introductions (CD1; 15)



Duho is a Korean who speaks Tibetan; he is travelling with his friend, Lisa, who knows just a few sentences. They are meeting Sönam, a Tibetan, who Duho knows from previous visits.

རུ་ཉོ།	བསོད་ནམས་ལགས། བགྲ་ཤེས་བདེ་ལེགས།
བསོད་ནམས།	འོ། རུ་ཉོ་ལགས། བགྲ་ཤེས་བདེ་ལེགས།
རུ་ཉོ།	བསོད་ནམས་ལགས། བྱིད་རང་བདེ་པོ་ཡིན་པས།
བསོད་ནམས།	ང་བདེ་པོ་ཡིན། ཨོ་ནི་བྱིད་རང་།
རུ་ཉོ།	ང་བདེ་པོ་ཡིན།
	བསོད་ནམས་ལགས། ཁོང་ལི་ས་རེད།
བསོད་ནམས།	ཨྱ་ལས། ལི་ས་ལགས། བགྲ་ཤེས་བདེ་ལེགས།
ལི་ས།	བགྲ་ཤེས་བདེ་ལེགས། བསོད་ནམས་ལགས།

DUHO sōnam-la: ṭāshi-teḷe'.
 SÖNAM ̲o tuho-la: ṭāshi-teḷe'.
 DUHO sōnam-la: khyērang tepo yin-pä.
 SÖNAM nga tepo yin. ēni khyērang. . . .
 DUHO nga tepo yin.
 sōnam-la:, khōng lisa re'.
 SÖNAM ālä lisa-la: ṭāshi-teḷe'.
 LISA ṭāshi-teḷe'. sōnam-la:.

DUHO *Sōnam, hello!*
 SÖNAM *Ah, Duho, hello!*
 DUHO *Are you well, Sōnam?*
 SÖNAM *Yes, I'm well, and you?*
 DUHO *I'm well.*
 Sōnam, this [she] is Lisa.
 SÖNAM *Oh [I see]. Hello Lisa.*
 LISA *Hello, Sōnam.*



A CB

Vocabulary

བགྲ་ཤེས་བདེ་ལེགས།	ṭāshi-teḷe'	hello/greetings
བསོད་ནམས།	sōnam	(personal name)
ལགས།	la:/la	('polite' add-on; see below)
ང་།	nga	I/me

ཁྱེད་རང་།	khyērang	you
ཡིན།	yin	am
རེད།	re'	is/are
འོ།	o	ah/oh! (exclamation: surprise or pleasure)
བདེ་པོ།	tepo	well
ཞི་ནི།	ēni	and/so
ཨ་ལས།	ālā	oh, I see
བོད་པ།	phōpa	Tibetan (person)
ཕྱི་རྒྱལ་བ།	chīkyälwa	foreigner
ཕུན་ཚོགས།	phüntshok	(personal name)
ཐུགས་རྗེ་ཆེ།	thūce-chē	'thank you'

Cultural point



Greeting

As well as a greeting, the expression **ṭāshi-tele'** can be used as a way of congratulating others, wishing good fortune, etc. As is often the case with the English enquiry, 'How are you?' the Tibetan expression **khyērang tepo yin-pā** forms part of the process of greeting, rather than an invitation to discuss the actual state of one's health.

Neither speaker uses an equivalent of 'thank you' in the response to that question. The closest Tibetan equivalent of 'thank you' (**thūce-chē**) is usually reserved for expressions of real gratitude, rather than used as a perfunctory expression. There is no direct Tibetan equivalent of 'please', nor a statement which really corresponds to 'pleased to meet you!'

When introduced to someone for the first time **ṭāshi-tele'** is often accompanied by a slight bob (rather than a bow) of the head. People in more remote areas may still fold their hands together in a prayer-like ('namaskar') gesture. But more generally, this gesture is common only when meeting religious figures (and of course, in postcard images of Tibetan culture). Men who are acquainted will often clasp, rather than actually shake, one another's hand in greeting.



Cultural point

Names (མིང་། *mīng*)

The majority of common names used by Central Tibetans are cross-gender. The full name normally consists of two parts, each of two syllables. The character in Dialogue 1, for instance, might be known as **sōnam phüntshok**. The literal meanings of a person's names are most commonly positive, with religious associations. Both parts of a person's name are given. Family names are quite rare, unless there were distinguished forebears. As neither part is a family name, one cannot manipulate them, as one might do with the name John Smith, to express either intimacy ('John'), or formality ('Mr Smith').

You can address a person more politely by using the add-on **la:** after his or her name; e.g. **sōnam-la:**. No English equivalent of **la:** exists. It has various functions, but whenever a speaker uses it, he or she is always showing politeness to the person(s) being addressed. Apart from attaching it to the names of others (as in Dialogue 1), it can also be inserted into responses to questions.



Language points

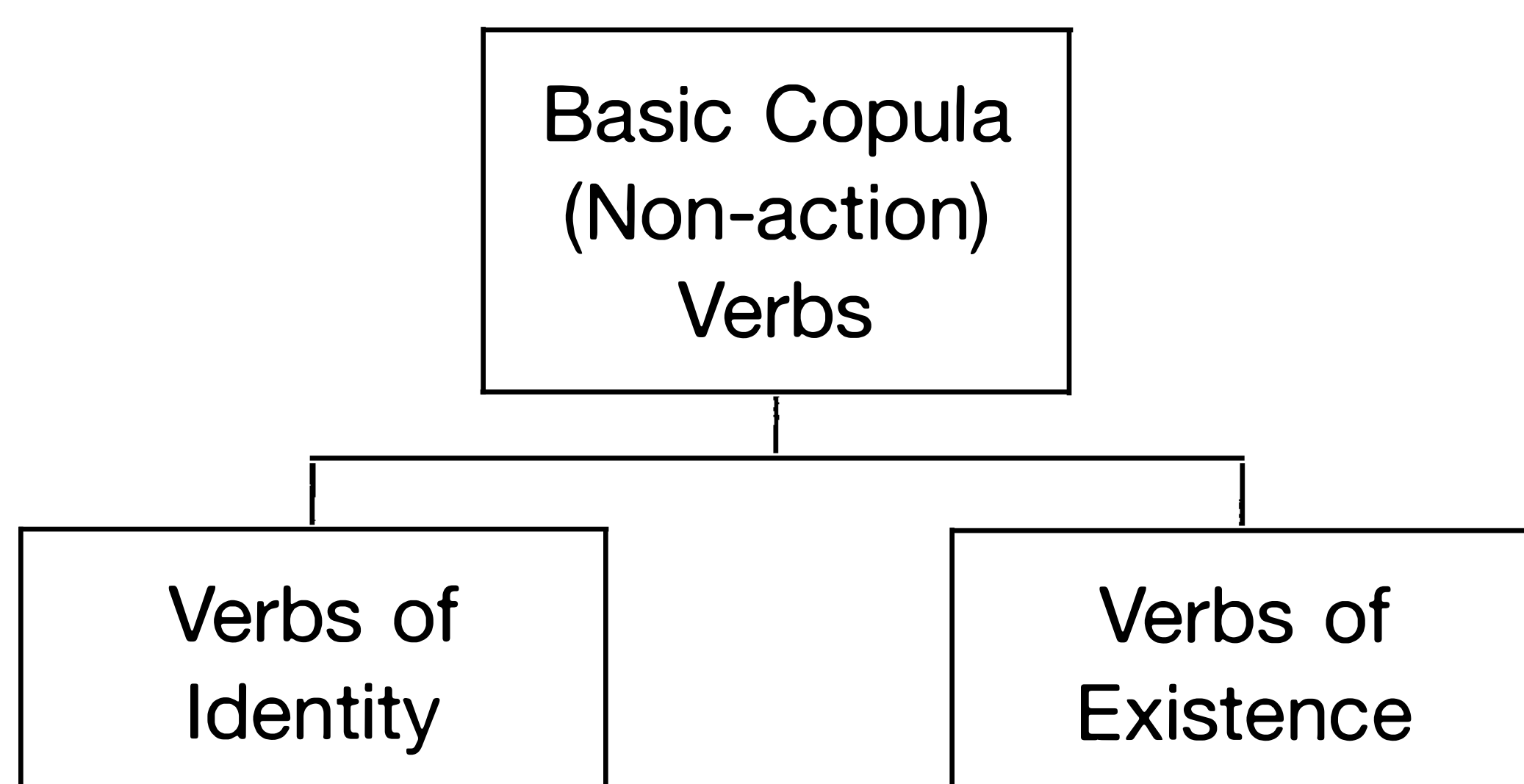
1 Common personal pronouns

ང་།	nga	I/me
ཁྱེད་རང་།	khyērang	you (polite)
ཁྱོད།	khyō'	you (non-polite or intimate)
ཁོང་།	khōng	he/she (polite)
ཁོ་རང་།	khōrang	he (non-polite)
མོ་རང་།	mōrang	she (non-polite)
ང་ཚོ།	ngan-tsho	we/us

The syllable **rang** appears in some of the above. You might also hear it added to any of the first syllables (e.g. **ngarang** is not uncommon). It has no particular effect upon the meaning. As the last word on the list shows, the plural is formed by simply adding the syllable **tsho** to the end of the pronoun. So 'you' (plural) is **khyērang-tsho**.

khōng is also used as a polite address to a second person, particularly when one does not know that person's name (such as when trying to attract the attention of a stranger).

2 Basic verbs



This is a **critical** verb distinction. The terms ‘identity’ and ‘existence’ here serve as rough guides to the type of sentences the respective verbs should be used in. Verbs of existence will be dealt with in Unit 4.

■ Verbs of identity

These only partly cover the same territory as the English verb ‘to be’, and should not be equated with that verb.

In basic statements, where no action verbs appear, **yin** is normally used as the first person verb of identity, and **re’** is used for second and third persons.

(I/Tibetan/am)

ང་/བོད་པ་/ཡིན།

nga phöpa yin.

I am Tibetan.

(We/Tibetan/are)

ང་ཚོ་/བོད་པ་/ཡིན།

ngan-tsho phöpa yin.

We are Tibetan.

(You/foreign/are)

ཁྱེད་རང་/ཕྱི་རྒྱལ་པ་/རེད།

khyerang chikyälwa re’. You are foreign.

Verbs always end the sentence. They have the same form for both singular and plural, so **yin** is used both with ‘I’ and ‘we’ in the above sentences. The subject usually begins the sentence, with the property assigned to it following.

(subject/property/verb)

ང་/བོད་པ་/ཡིན། **nga phöpa yin.** I am Tibetan.

There is no single negation term like 'not'. Instead, each verb has its own negated form, built around the consonant **m**. This either stands as a separate syllable, or is incorporated into the verb.

*Affirmative**Negative*ཡིན། **yin**མིན། **me:***

first person

རེད། **re'**མ་རེད། **ma-re'**

second/third person

* The **n** consonant in this syllable cannot be heard. Instead it usually turns into a nasalisation, similar to that in the French article 'un'.

In Tibetan, there are no real equivalents to the English 'yes' or 'no'; verbs, such as the above (or their negated forms), double as responses. So to a question such as, 'Are you Lisa?' the Tibetan response could simply be **yin**, or **me:**. A fuller answer to the question would be **yin, nga lisa yin**; meaning something like, 'Yes, I am Lisa.' So the same word appears twice, first as an affirmative response, and second as a verb.



Exercise 1

Organise each set of three words to form a sentence and translate the sentences into English.

- | | | | | | |
|---|--------------------------|---------------|-------------|------------------|------------------------|
| 1 | བསོད་ནམས་ sōnam | རེད | re' | བོད་པ་ | phöpa |
| 2 | (your name) | ཡིན། | yin | ང་ | nga |
| 3 | ཁྱེད་རང་ khyērang | རེད | re' | ལེ་ས་ | lisa |
| 4 | རེད | re' | ཕྱི་རྒྱལ་བ་ | chīkyälwa | མོ་རང་ mōrang |
| 5 | མ་རེད | ma-re' | ཁོ་རང་ | khōrang | བསོད་ནམས་ sōnam |



Language point

3 Where to use verbs of identity

Here is a list of the type of things one can talk about using a verb of identity (**yin** or **re'**).

- Personal identity (name)
- Nationality/ethnic group
- Gender
- Age
- Religion
- Profession, occupation, or temporary role
- Place of origin

However, unlike the English ‘to be’, these verbs are *never* used to express location (e.g. ‘I am at home.’), temporary states and moods (e.g. ‘I am happy’, ‘he is angry’), or various subjective statements (e.g. see Unit 6) So generally, they are used when describing more fixed features of a person or thing. (Perhaps the only exception to this is the question for ‘are you well?’ in Dialogue 1, which uses a verb of identity, but is asking about something changeable.) For example:

ཁོང་དགོ་ཀན་རེད། **khōng kəkän re’.** He is a teacher.
ང་ཁ་ཆེ་མིན། **nga khāche me:.** I am not Muslim.

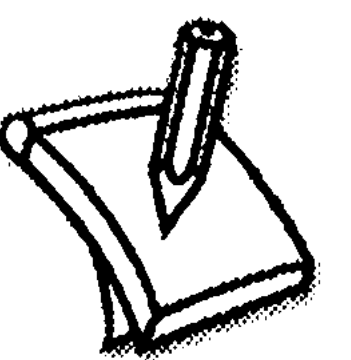
As explained in Language point 5, there is no equivalent for ‘a/an’ in these Tibetan sentences.

Vocabulary

A
CB

བྲ།	phu	boy	སྐྱན་པ།	mānpa	doctor
བྲ་མོ།	phumo	girl	ནང་པ།	nanpa	Buddhist
དགོ་ཀན།	kəkän	teacher	ཁ་ཆེ།	khāche	Muslim
སློབ་ཕྱག།	löp̄huk	student			

Exercise 2



Translate these into Tibetan ((d) has been completed already):

- I am Duho.
- You are Sönam.
- She is Lisa.
- Duho is foreign, he’s not Tibetan.

རུ་ཏོ་ཕྱི་རྒྱལ་བ་རེད། ཁོང་བོད་པ་མ་རེད།
tuho chīkyälwa re’. khōng phöpa ma-re’.

- (e) Phuntshok is not a girl, he's a boy.
 (f) Sönam is a Buddhist, not a Muslim.



Language points

4 Question forms

There are two basic ways to formulate a question in Tibetan; either:

- 1 Use a *question word*: these words are easy to identify; apart from the word for 'who' (སྤྱུ **sū**), their first syllable is almost always ཀ **khā**; e.g. 'what?' (ག་རེ **khare**), 'when?' (ག་དུས། **khathü**).
- 2 Add a *question-particle* straight after the verb, when asking the equivalent of yes/no questions. After **yin**, the particle is pronounced **pä**, and after **re'** it is pronounced **wä**. But in both cases it is spelt བས།.

Listen to the examples on the CD to get a clear idea of the intonation used when asking a question. The most important thing is not to inject a foreign tone by rising on the last syllable.

Examples of the two question forms:

ཁོང་སྤྱུ་རེད།

khōng sū re'.

Who is he?

ཁོང་བསོད་ནམས་རེད་པས།

khōng sōnam re'-wä.

Is he Sönam?

The question-particle is also often used together with a negative, as Dialogue 2 will illustrate. The affirmative and negative versions of a question are:

མོ་རང་སློབ་ཕྱག་རེད་པས།

mōrang lōpṭhuk re'-wä.

Is she a student?

མོ་རང་སློབ་ཕྱག་མ་རེད་པས།

mōrang lōpṭhuk ma-re'-wä.

Isn't she a student?

5 Questions - the rule of anticipation

When making statements, the verb **yin** is used for the first person(s), and **re'** for second or third person(s). But in Dialogue 1, in the

བོད་པ།	པར་ཆས་མ་རེད་པས།
རྩ་ནོ།	ཁ་དཔར་རེད། པར་ཆས་ཡང་(ཀྱང་)རེད།
བོད་པ།	ཨ་ལས། དེ་ཚོ་ག་རེ་རེད།
རྩ་ནོ།	འདི་ཚོ་སྐྱ་གུ་རེད།
བོད་པ།	འདི་ཚུ་རེད་པས།
རྩ་ནོ།	མ་རེད། འདི་ཨ་རག་རེད།
བོད་པ།	རེད་པས།
རྩ་ནོ།	མ་རེད། ཚུ་རེད།

TIBETAN the khare re'.

DUHO ti khāpar re'.

TIBETAN pārche ma-re'-wä.

DUHO khāpar re', pārche-yä re'.

TIBETAN ālä, then-tsho khare re'.

DUHO tin-tsho nyūku re'.

TIBETAN ti chū re'-wä.

DUHO ma-re', ti ārak re'.

TIBETAN re'-wä.

DUHO ma-re', chū re'.

TIBETAN *What's that?*

DUHO *This is a [mobile] phone.*

TIBETAN *Isn't it a camera?*

DUHO *It's a camera, as well as a phone.*

TIBETAN *I see. What are those?*

DUHO *These are pens.*

TIBETAN *Is this water?*

DUHO (jokingly) *No, this is alcohol.*

TIBETAN *Is it?*

DUHO *No, it is water.*

Vocabulary



དེ།	the	that	འདི་ཚོ།	tin-tsho	these
འདི།	ti	this	དེ་ཚོ།	then-tsho	those
ག་རེ།	khare	what?	སྐུ་གུ།	nyūku	pen
ཁ་དབར།	khāpar	phone	ཨ་རག།	ārak	alcoholic spirits
བར་ཚལ།	pārche	camera	ཇུ།	chū	water
ཡང་།*	yä	also	དེབ།	thep	book

* In literary Tibetan, the word for ‘also’ takes different forms, depending on the suffix of the preceding syllable (see Grammar section). As a compromise, I have used this spelling for ‘also’ throughout. When the correct literary form differs, it appears immediately afterwards, in brackets.

Language points



6 Single-plural

There are no single or plural forms for a noun. So **thep** can be translated as ‘book’ or ‘books’, depending on the situation. There is also no real equivalent of the indefinite article ‘a/an’. You can of course attach a number to the item, when there is a need to indicate a specific quantity. Apart from that, the only real clue to whether someone is talking about one or many is **tsho**. The pluraliser **tsho** however, can only be added to:

- (a) Personal pronouns (e.g. **ngan-tsho**)
- (b) Demonstratives (e.g. **tin-tsho**)

It should not be attached to nouns.

7 Demonstratives

English makes a two-way distinction, between ‘this’ and ‘that’. In Tibetan, the speaker can actually make a five-fold distinction, when referring to something or someone in relation to him- or herself.

འདི།	ti	this
དེ།	the	that
ཕ་གོ།	phāki	that (over there)
ཡ་གོ།	yaki	that (up there)
མ་གོ།	maki	that (down there)

The last three are obviously linked, and each commonly has **the** added to them, to produce **phāki-the**, **yaki-the**, and **maki-the**. Examples:

ཕ་གོ་དེ་ཚོ་འཇམ་ལཱ་ལྷོ་གྲོ་ ། **phāki-the moṭa re'**. That (over there) is a car.
 མ་གོ་དེ་ཁྱི་ལྷོ་གྲོ་ ། **maki-the khyī re'**. That (down there) is a dog.

It should be remembered that we are dealing with verbs of identity here. We can use the demonstratives to identify a thing as a car, a dog, etc., but not to locate it: we cannot yet say 'there is a dog, over there'.

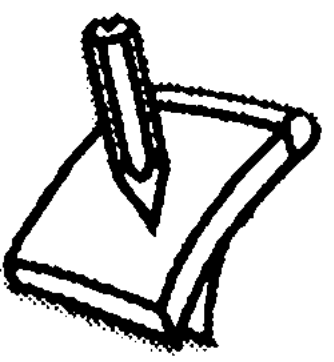


Exercise 4

- (a) Which of the following can the pluraliser **tsho** be directly attached to?

ཚོ་ལྷོ་གྲོ་ **moṭa** ཁྱི་ལྷོ་གྲོ་ **khyērang** ལྷོ་གྲོ་ **chū** དེ། **the** ཡིན། **yin**

- (b) As discussed in Unit 1, some syllable combinations bring about sound changes which are not reflected in the Tibetan script. One of these occurs when the syllable **tsho** is used. Look at the words in which **tsho** appears in this unit. What change does it bring about?



Exercise 5

Think again about the identity–existence distinction. If you had to translate the following English sentences into Tibetan ones, which of them would use a verb of identity?

- 1 We are sad.
- 2 Those (over there) are pens.
- 3 I am here.
- 4 Who is that (over there)?
- 5 The dog is not up there, it is down there.

Unit Three

ཁྱེད་རང་ག་ནས་ཡིན།

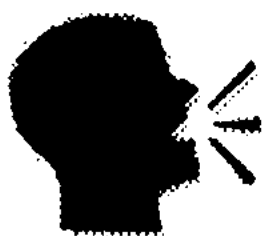
khyērang khaṅä yin

Where are you from?



In this unit you will learn how to:

- seek personal details
- talk about identity (name, place of birth, age)
- express possession
- count
- use question 'tags'
- say the days of the week



Dialogue 1



(CD1; 20)

Thinking that Duho is Tibetan, someone approaches him, and starts asking about Lisa, who doesn't look Tibetan.

བོད་པ། མོ་རང་ག་ནས་རེད།
རྩ་ཉོ། མོ་རང་ཨ་རི་ནས་རེད།
བོད་པ། ཨ་ལས། མོ་རང་བོད་རིགས་མ་རེད་པས།
རྩ་ཉོ། མ་རེད། བོད་རིགས་མ་རེད།
བོད་པ། ཨེ་ནི། ཁྱེད་རང་ལྷང་པ་ག་ནས་ཡིན།
རྩ་ཉོ། ང་ཀོ་རི་ཡ་ནས་ཡིན།

བོད་པ། ཀོ་རི་ཡ། ཨ། བྱིང་རང་བོད་པ་མིན་པས།
 ཏུ་ནོ། མིན། དངོས་གནས་མིན། ང་ཕྱི་རྒྱལ་ནས་ཡིན།

TIBETAN *morang khaṅä re'.*

DUHO *morang āri-nä re'.*

TIBETAN *ālā, morang phörik ma-re'-wä.*

DUHO *ma-re' phörik ma-re'.*

TIBETAN *ēni, khyērang lungpa khaṅä yin.*

DUHO *nga kōriya-nä yin.*

TIBETAN *kō-ri-ya, ā, khyērang phöpa me:-pä.*

DUHO *me:, ngönä' me:. nga chīkyäl-nä yin.*

TIBETAN *Where is she from?*

DUHO *She's from America.*

TIBETAN *Oh, she isn't a Tibetan then?*

DUHO *No, she isn't a Tibetan.*

TIBETAN *And which area are you from?*

DUHO *I'm from Korea.*

TIBETAN *Ko . . . re . . . a . . . What, aren't you Tibetan?*

DUHO *No, really I'm not. I'm from abroad.*



A
CB

Vocabulary

ག་ནས།	khaṅä	where from?
ནས།	nä'	from
ཨ་རི།	āri	America (USA)
རྒྱལ་ཁབ།	kyälkhap	country
ཕ་ཡུལ།	phāyül	land (see below)
བོད་རིགས།	phörik	Tibetan (ethnic group)
རྒྱ་རིགས།	kyarik	Han Chinese
དངོས་གནས།	ngönä'	really/seriously; real
ཨ།	ā	what? (exclamation)
ལུང་པ།	lungpa	country/area



Cultural point

Places of origin

khyērang khaṅä yin is the simplest way to ask where someone is from. If one inserts the word **kyälkhap**, i.e. **khyērang kyälkhap khaṅä yin**, it becomes an enquiry about which nation/state the person belongs to. When the person being asked is assumed *not* to be Tibetan, the term **lungpa** can substitute **kyälkhap**, without affecting the meaning. To a Tibetan, the question about his or her **lungpa** or **phāyül** (literally, ‘father(s)-land’) will be understood as an enquiry about the *area* in Tibet he or she hails from. A Tibetan’s place of origin has huge cultural significance. It is one of the principal markers of identity, and an enquiry about it usually crops up very early in the conversation.

Tibet (བོད། **phö'**) has traditionally been divided into three major provinces: དབུས་གཙང་། (**ü'-tsang**) ‘Central’ Tibet (traditionally including Western Tibet), ཁམས། (**khām**), and ཨ་མདོ། (**āmto**); the latter two comprising East Tibet.

Countries bordering Tibet, or those with which it had some historical relations, have proper Tibetan names. Names of the remainder

are based upon those used either in English or Chinese. Some of the most commonly encountered are:

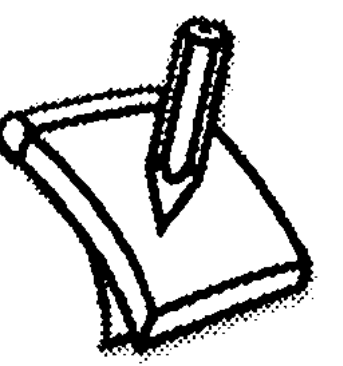
ཀྱ་གར།	kyakar	India	སུཊ་སེ།	sūsi	Switzerland
ཀྱ་ནག།	kyanak	China	དབྱིན་ཡུལ།	īnyül	England
བལ་ཡུལ།	phälyül	Nepal	དབྱིན་ལན།	īnlän	
སོག་ཡུལ།	sōkyül	Mongolia			
འབྲུག་ཡུལ།	ṭukyül	Bhutan			

When Tibetan (or some foreign) place-names have either a བ། (**pa**) or བ། (pronounced **wa**) attached at the end, they denote someone from that place. Hence a Tibetan is a བོད་བ། (**phōpa**). In fewer cases, པོ། (**po**) replaces the last syllable of the country's name to denote the person.

Exercise 1

Try, without the aid of transliterated versions of the names, to identify the following places and peoples. In one case you must use your imagination a bit.

- | | |
|--------------|--------------|
| (a) ཨ་མདོ་བ། | (d) ཀྱ་གར་བ། |
| (b) ལྷ་ས་བ། | (e) འཇར་མན། |
| (c) སོག་པོ། | (f) འབྲུག་བ། |



Dialogue 2



(CD1; 21)

Duho and Sönam are catching up over tea. Duho still has difficulties with Tibetan polite forms, so he's quite happy to follow Sönam's lead, and speak informally. Sönam returns, after stepping out for a moment.



བསོད་ནམས།	ངའི་ཇ་ག་གི་རེད། འདི་རེད་པས།
རྩ་ཉོ།	དེ་ངའི་རེད། བྱེད་རང་གི་ཇ་འདི་རེད།
བསོད་ནམས།	བྱེད་རང་གི་རོགས་པའི་མིང་ལེ་ས་རེད་པ།
རྩ་ཉོ།	རེད།
བསོད་ནམས།	ལེ་ས་ལོ་ག་ཚོད་རེད།

ལྷོ་རྩོ། ལེ་ས་ལོ་སུམ་ཅུ་སོ་གཅིག་རེད།
 བསོད་ནམས། བྱེད་རང་ཡང་ལོ་སུམ་ཅུ་སོ་གཅིག་ཡིན་པ།
 ལྷོ་རྩོ། མིན། ང་ལོ་ཉི་ཤུ་ཅུ་དགུ་ཡིན། ང་ལྷ་གཞོན་གཞོན་ཡིན།
 བསོད་ནམས། ལེ་ས་ཡང་(འང་)ལས་བྱེད་རེད་པས།
 ལྷོ་རྩོ། མ་རེད། མོ་རང་དགེ་རྒན་རེད།
 བསོད་ནམས། ཞལ་ལས། བྱེད་རང་གཉིས་དགའ་པོ་ཡིན་པས།
 ལྷོ་རྩོ། མིན། ལེ་ས་ངའི་གྲོགས་པོ་རེད། ཡིན་ནའང་ང་གཉིས་དགའ་པོ་མིན།

SÖNAM ngä: cha khaki re'. ti re'-wä.
 DUHO the ngä: re'. khyērang-ki cha ti re'.
 SÖNAM khyērang-ki rokpä: ming lisa re'-wa.
 DUHO re'.
 SÖNAM lisa lo khatshö' re'.
 DUHO lisa lo sūmcu-socik re'.
 SÖNAM khyērang-yä lo sūmcu-socik yin-pa.
 DUHO me:, nga lo nyishu-tsaku yin. thanta shönshön yin.
 SÖNAM lisa-yä läche' re'-wa.
 DUHO ma-re', morang kekän re'.
 SÖNAM älä, khyērang-nyī' kawo yin-pä.
 DUHO me:, lisa ngä: thokpo re'. yinnä: nga-nyī' kawo me:.

SÖNAM *Which is my tea? Is it this one?*
 DUHO *That one is mine. Your tea is this one.*
 SÖNAM *Your companion's name is Lisa, isn't it?*
 DUHO *Yes.*
 SÖNAM *How old is Lisa?*
 DUHO *Lisa is thirty-one.*
 SÖNAM *You're also thirty-one, aren't you?*
 DUHO *No, I am twenty-nine. (jokingly) I am still young.*
 SÖNAM *Is Lisa also a civil servant?*
 DUHO *No, she's a teacher.*
 SÖNAM *I see. Are you two partners?*
 DUHO *No. Lisa is a friend, but we are not partners.*

Vocabulary



ཇ།	chā	tea
ག་གོ།	khaki	which?
ངའི།	ngä:	my/mine
ལོ།	lo	year
ཡིན་པ།	yin-pa	aren't you?
ཡིན་ནའང་།	yinnä:	but
ཁྱེད་རང་གོ།	khyērang-ki	your/yours
ག་ཚོད།	khātshö'	how many/much?
དགའ་པོ།	kawo	partner (boyfriend/girlfriend)
ཉི་ཤུ་ཅུ་དགུ།	nyishu-tsaku	twenty-nine
སུམ་ཅུ་སོ་གཅིག་	sūmcu-socik	thirty-one
ད་ལྟ།	thanta	still/now/at present
གྲོགས་པོ།	ṭhokpo	friend
རྒྱུ་ལྡན་པ།	rokpa	companion/associate
ལས་བྱེད།	läche'	civil servant/office worker
གཞོན་གཞོན།	shönshön	young
ཁྱེད་རང་གཉིས།	khyērang-nyī'	you two
ང་གཉིས།	ngā-nyī'	we (two)

Language point

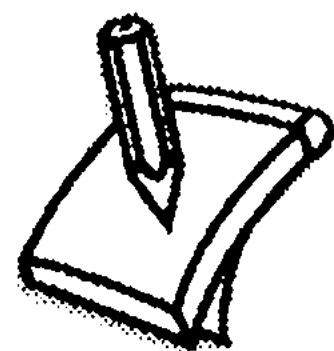


1 Possessive pronouns

Adding one of two particles (འི། or གོ།) to a personal pronoun (I, you, etc.) changes it into a possessive pronoun (my, your, etc.). These particles are discussed further below.

ངའི།	ngä:	my/mine
ང་ཚོའི།	ngan-tshö:	our/ours
ཁྱེད་རང་གོ།	khyērang-ki	your/yours (singular)
ཁྱེད་རང་ཚོའི།	khyērang-tshö:	your/yours (plural)

ཁོང་གི།	khōng-ki	his/hers
ཁོང་ཚོའི།	khōng-tshö:	their/theirs
མོ་རང་གི།	morang-ki	her/hers
ཁོ་རང་གི།	khōrang-ki	his



Exercise 2

Translate the following into Tibetan (the first one has already been completed):

- | | | |
|-------------------------------|------------------|-------------------------|
| 1 your name | ཁྱེད་རང་གི་མིང་། | khyērang-ki ming |
| 2 our friends | | |
| 3 her teacher | | |
| 4 their dog | | |
| 5 That is your (plural) book. | | |
| 6 Those are not ours. | | |



Language point

2 Cardinal numbers

0-9				10-19			
༠	ལྷང་ཀོར།	lākor	zero	༡༠	བརྒྱ།	cū	ten
༡	གཅིག།	cīk	one	༡༡	བརྒྱ་གཅིག།	cūcīk	eleven
༢	གཉིས།	nyī'	two	༡༢	བརྒྱ་གཉིས།	cūnyī'	twelve
༣	གསུམ།	sūm	three	༡༣	བརྒྱ་གསུམ།	cūksūm	thirteen
༤	བཞི།	shī	four	༡༤	བརྒྱ་བཞི།	cūpshī	fourteen
༥	ལྔ།	ngā	five	༡༥	བཅོ་ལྔ།	cōngā	fifteen
༦	དྲུག།	ṭhuk	six	༡༦	བརྒྱ་དྲུག།	cūṭhuk	sixteen
༧	བདུན།	tün	seven	༡༧	བརྒྱ་བདུན།	cūptün	seventeen
༨	བརྒྱད།	kyä'	eight	༡༨	བཅོ་བརྒྱད།	cōpkyä'	eighteen
༩	དགུ།	ku	nine	༡༩	བརྒྱ་དགུ།	cūrku	nineteen

Apart from 20 (ཉི་ཤུ། **nyīshu**), 30, 40, etc. are formed by adding the number ten after the number for three, four, etc. So:

བཅུ་གསུམ།	cūksūm	thirteen
↙ ↘		
སུམ་ཅུ།	sūmcū	thirty

Fifty is ལྔ་བཅུ་ **ngācu** and so forth. The Grammar section has full details of the slight variations in spelling here, as well as the higher numbers.

Each set of ten has its own extra numerical particle:

20 – ཅུ་ tsā	30 – སོ་ sō	40 – ཞེ་ she	50 – ང་། nga
60 – རེ་ re	70 – རོན་། thōn	80 – ཀྱུ་ khya	90 – མོ་ kho

One of these must be inserted between the tens and the units to form 21–29, 31–39, etc.:

ཉི་ཤུ་ + ཅུ་ + གཅིག་ = 21 (**nyishu-tsacik**)

བདུན་ཅུ་ + རོན་ + ལྷག་ = 76 (**tūncu-thōnthuk**)

In numbers beyond 10, there are many ‘invisible suffixes’ (of the type described in Unit 1). These extra sounds almost always occur when the unit is either 3, 4, 5, 7, or 8. Check the CD for these.

Exercise 3

Write these numbers in Tibetan:

- | | |
|--------|--------|
| (a) 23 | (e) 77 |
| (b) 48 | (f) 52 |
| (c) 85 | (g) 99 |
| (d) 66 | |



Language point

3 Word order

Look at this sentence: འདི་དེབ་རེད། **tī thep re**. (‘This is a book.’)

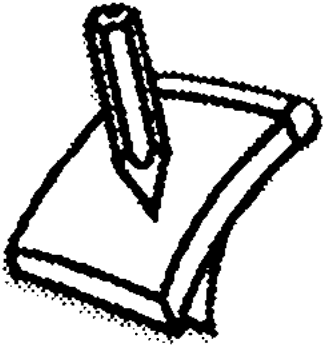
In such simple sentences, a demonstrative such as **tī** (‘this’) or **the** (‘that’) is the subject; it is the first word in the sentence. But whenever the demonstrative is attached to a noun (i.e. ‘this box’, ‘that person’), it is placed *after* that noun. The word order is basically the opposite of the English; ‘that friend’ in Tibetan is རྒྱལ་མ་པོ་དེ། **thokpo-the**.



Adjectives (colours, numbers, etc.) also come after the noun, with the demonstrative last in the order:

‘That black book’ is དེབ་ནག་པོ་དེ། **thep naḱpo the**.

In Tibetan, there is no direct equivalent for ‘the’. But **the** will often appear in a Tibetan sentence where one would expect to find ‘the’ or ‘it’ in English.



Exercise 4

Translate these into Tibetan:

- 1 the Lhasan
- 2 this white (དཀར་པོ། **kārpo**) car
- 3 these people from Kham
- 4 pens
- 5 the clean (གཙང་མ། **tsāngma**) water
- 6 those countries



Dialogue 3



(CD1; 22)

Duho shows photos from home to Sönam, who asks about the people and things in them.

བསོད་ནམས།	མི་འདི་སྤུ་རེད།
རྩ་ཉོ།	ངའི་བླ་ལགས་ཀྱི་ངོ་ཤེས་པ་རེད།
བསོད་ནམས།	བྱིང་རང་གི་གྲོགས་པོ་མ་རེད་པ།
རྩ་ཉོ།	མ་རེད། ཡིན་ནའང་ཁོ་རང་གི་བྱ་ངའི་གྲོགས་པོ་རེད།
བསོད་ནམས།	ཁང་པ་དེ་སྤྱི་རེད།
རྩ་ཉོ།	མི་དེའི་ནང་རེད།
བསོད་ནམས།	ཁོ་རང་རྒྱ་སྤྱུགས་པོ་རེད་པས།
རྩ་ཉོ།	རེད། ཁོ་རང་ཚོང་པ་རེད། མི་སྐད་གྲགས་ཆེན་པོ་རེད།
བསོད་ནམས།	ཁོ་རང་ཚོང་ཁང་མང་པོའི་བདག་པོ་རེད་པས།
རྩ་ཉོ།	རེད། ཟ་ཁང་གི་བདག་པོ་ཡང་(འང་)རེད།
བསོད་ནམས།	ཟ་ཁང་དེ་ཚོ་གོ་རི་ཡའི་ཟ་ཁང་རེད་པས།
རྩ་ཉོ།	མ་རེད། དེ་ཚོ་རྒྱ་མིའི་ཟ་ཁང་རེད།

- SÖNAM mi̇ t̄i sū re'.
- DUHO ngä: pāla:-ki ngōshēnpa re'.
- SÖNAM khyērang-ki ṭhokpo ma-re'-wa.
- DUHO ma-re', yinnä: khōrang-ki phu ngä: ṭhokpo re'.
- SÖNAM khāngpa-the sū: re'.
- DUHO mi̇ the: nang re'.
- SÖNAM khōrang kyuchūkpo re'-wä.
- DUHO re', khōrang tshōngpa re'. mi̇ kãṭhak-chēnpa re'.
- SÖNAM khōrang tshōngkhang māngpö: takpo re'-wä.
- DUHO re', sakhang-ki takpo-yä re'.
- SÖNAM sakhang thentsho koriyā: sakhang re'-wä.
- DUHO mā-re', thentsho kyami:-sakhang re'.
-
- SÖNAM *Who is this man?*
- DUHO *He's an acquaintance of my father.*
- SÖNAM *He isn't your friend then?*
- DUHO *No, but his son is a friend of mine.*
- SÖNAM *Whose is this building?*
- DUHO *It is that man's home.*
- SÖNAM *Is he wealthy?*
- DUHO *Yes, he's a businessman. He's a prominent person.*
- SÖNAM *Is he the owner of many shops?*
- DUHO *Yes, he's also a restaurant owner.*
- SÖNAM *Are they Korean restaurants?*
- DUHO *No, they're Chinese restaurants.*

Vocabulary

ངོ་ཤེས་པ།	ngōshēnpa	acquaintance
བུ་ལགས།	pāla:	father
བདག་པོ།	takpo	owner
སུའི།	sū:	whose?
(རྒྱ་)ཕུགས་པོ།	(kyu-)chūkpo	wealthy
མ་རེད་པ།	ma-re'-wa	(question tag; see below)
རྒྱ་མིའི་ཟ་ཁང་།	kyami:-sakhang	Chinese restaurant
རྒྱ་གྲགས་ཆེན་པོ།	kãṭhak-chēnpa	famous/prominent

བུ།	phu	son (preceded by genitive particle; i.e. 'son of . . .')
ཚོང་པ།	tshōngpa	trader/business person
ཚོང་ཁང་།	tshōngkhang	shop
མང་པོ།	mangpo	many/much
ནང་།	nang	home
ཟ་ཁང་།	sakhang	restaurant



Language point

4 The genitive particle (འབྲེལ་སྒྲ།)

The genitive particle (**ṭelṭa**) corresponds in function to -'s and *of* in English. Like other Tibetan particles, it comes after the word it refers to. In written form, there are four versions of the particle: གྱི་གི་གྱི་འི།. The one used will depend upon the suffix-ending of the word it is attached to (for more details, see the Grammar section).

In *spoken* Tibetan however, the first three of these four are not distinguished; they are pronounced uniformly as **ki**. So you only have to decide between two sounds: **ki** and **i**. These sounds were encountered earlier, when changing personal into possessive pronouns.

ki – use this form of the particle when connecting to a word ending with a *consonant* in written Tibetan. It forms a separate syllable from the word to which it is attached:

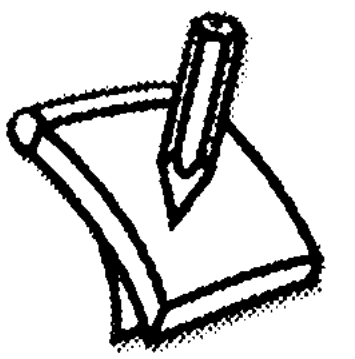
e.g. ཟ་ཁང་། → ཟ་ཁང་གི། – ‘the restaurant’ → ‘the restaurant’s’
sakhang → **sakhang-ki**

i (འི།) – use this form of the particle when connecting to a word which does not end with a consonant. It is incorporated into the last syllable of that word, creating a long vowel sound:

e.g. ལུ། → ལུ་འི། – ‘who’ → ‘whose?’ (*lit.* ‘of who?’)
sū → **sū:**

To sum up: when speaking, there are only two forms of the genitive particle to choose from; a consonant and a vowel. Use the consonant after those words that end with a consonant in their written form, and the vowel after those that end with a vowel.

Exercise 5



Translate the following:

- 1 བསོད་ནམས་ཀྱི་དགོ་སྒྲུབ། **sōnam-ki kekän**
- 2 ཉེ་མའི་དཔར་ཆས། **nyimä: pārche**
- 3 the boy's house
- 4 the wealthy man's house
- 5 this tea's name

Language point



5 Question tags

Dropping the last letter of the question-particle, like this:

འདྲ་བས། **re'-wä** → འདྲ་བ། **re'-wa**

produces a structure frequently used when stressing a point, seeking to confirm information, or simply stating something that is believed to be incontestable. It shares similarities with question tags in English (such as 'isn't it?'), attached to a question such as, 'Today is Thursday, isn't it?' The Tibetan version does not necessarily require a response; the expectation is always that the listener will or should agree with what is being said.

It can be used either in affirmative or negative forms, and incorporated into a sentence, or used as a stand-alone response.

Examples:

ཁྱེད་རང་ཕྱགས་པོ་ཡིན་པ།

khyērang chūkpo yin-pa.

You're wealthy, aren't you?

དེ་བདེན་པ་མ་འདྲ་བ།

the tenpa ma-re'-wa.

That's not true, is it?

མི་དེ་སྐད་གྲགས་ཆེན་པོ་འདྲ།

mi-the kāṭhak-chēnpo re'.

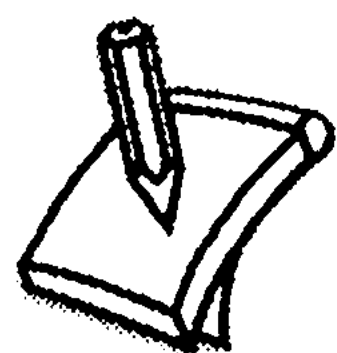
That person is famous.

འདྲ་བ།

re'-wa.

Yes (he is, isn't he?)

This structure, like the real question forms, follows the rule of anticipation (Unit 2).



Exercise 6

Add the missing tag endings:

- (a) This water is clean, isn't it?

ཚུ་འདི་གཅིང་མ་མོ་། **chū tī tsāngma . . .**

- (b) She is your daughter, isn't she?

མོ་རང་བྱེད་རང་གི་བུ་མོ་། **mōrang khyērang-ki phūmo . . .**

- (c) They are teachers, aren't they?

ཁོང་ཚོ་དག་སྐོར་། **khōng-tsho kəkän . . .**

- (d) I'm not Tibetan, am I?

ང་པོ་དང་པོ་། **nga phōpa . . .**

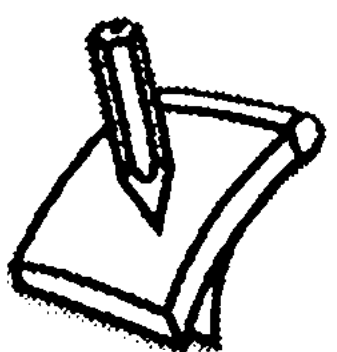
- (e) You are my friend, aren't you?

བྱེད་རང་ངའི་གྲོགས་པོ་། **khyērang ngā: ṭhokpo . . .**

■ Days of the week

གཟའ་ཟླ་བ།	sa-tawa	Monday
གཟའ་མིག་དམར།	sa-mikmār	Tuesday
གཟའ་ལྷག་པ།	sa-lhākpa	Wednesday
གཟའ་ལྷན་པ།	sa-phūrpu	Thursday
གཟའ་པ་སངས།	sa-pāsang	Friday
གཟའ་མཇུག་པ།	sa-pēnpa	Saturday
གཟའ་ཉི་མ།	sa-nyīma	Sunday

sa appears in each of the names, paralleling the English word 'day'. But the general term for day, as a time-period (e.g. 'two days') is ཉིན་མ། **nyīma**. བདུན་ལྷག་ **tünṭhak** means 'week', although for Tibetans outside Tibet, **hapta** (Persian via Hindi) is prevalent.



Exercise 7 (CD1; 30)



All the numbers you hear recited for Exercise 7 on the CD are from the list below. Try to recognise them. Then take the letters associated with them on the list, and rearrange them, to form the name of a day in the week.

17	8	24	6	30	14	77	41	5	61
ཉ	ཏ	མ	པ	ི	ང	ན	ུ	ཕ	ད
4	80	74	95	12	0	2	39	44	9
ལ	ཏ	ག	མ	ར	འ	ེ	བ	ལ	བ

Unit Four

བཀྲ་ཤེས་ག་པར་འདུག

ṭāshi khawa: tu'

Where is Tashi?

In this unit you will learn how to:

- ask about locations (of people and places)
- use verbs of existence
- describe where things are
- give directions
- express 'to have'
- use names for family members



Dialogue 1



(CD1; 31)

Duho is looking for Tashi. He enters the shop of Lhamo and Tenzin (two Tibetan acquaintances), where he finds Lhamo.



རུ་ཧོ།	བཀྲ་ཤེས་འདིར་འདུག་གས།
ལྷ་མོ།	འདིར་མི་འདུག།
རུ་ཧོ།	འོ་ན་ག་པར་འདུག།
ལྷ་མོ།	ནང་ལ་མི་འདུག་གས།
རུ་ཧོ།	མི་འདུག་ང་ད་གིན་བཀྲ་ཤེས་ཀྱི་ནང་ལ་ཡོད། ཡིན་ནའང་ཁོ་རང་མི་འདུག།
ལྷ་མོ།	ལས་ཁྲུངས་ལ་མི་འདུག་གས།
རུ་ཧོ།	ལས་ཁྲུངས་ལ་ཡང་(འང་)མི་འདུག།
བསྟན་འཛིན།	བཀྲ་ཤེས་ད་ལྟ་པ་གིའི་ཇ་ཁང་ལ་འདུག།
རུ་ཧོ།	ཁོ་རང་མཉམ་དུ་མི་འདུག་གས།
བསྟན་འཛིན།	ཁོ་རང་མཉམ་དུ་མི་ཁ་ཤས་འདུག་ཚང་མ་བཀྲ་ཤེས་ཀྱི་ལས་རོགས་རེད།

- DUHO ṭāshi tā: tu'-kā.
 LHAMO tā: min-tu'.
 DUHO ɔna khawa: tu'.
 LHAMO nang-la min-tu'-kā.
 DUHO min-tu'. nga thancin ṭāshi-ki nang-la yö'. yinnä: khōrang min-tu'.
 LHAMO läkhung-la min-tu'-kā.
 DUHO läkhung-la-yä: min-tu'.
(Tenzin arrives, catching the conversation)
 TENZIN ṭāshi thanta phāki: chakhang-la tu'.
 DUHO khōrang nyāmtu mi tu'-kā.
 TENZIN khōrang nyāmtu mi khāshä' tu'. tshāngma ṭāshi-ki lärok re'.
 DUHO *Is Tashi here?*
 LHAMO *No, he's not here.*
 DUHO *Well, where is he?*
 LHAMO *Isn't he at home?*
 DUHO *No, I was just at his home, but he wasn't there.*
 LHAMO *Isn't he in the office?*
 DUHO *He isn't in the office either.*
(Tenzin arrives, catching the conversation)
 TENZIN *Tashi's at the teahouse over there now.*
 DUHO *Is there anyone with him?*
 TENZIN *There are several people together with him. They're all Tashi's work colleagues.*

A CB

Vocabulary

བག་ཤེས།	ṭāshi	(personal name)
འདིར།	tā:	here
ག་པར།	khawa:	where?
འོ་ན།	ɔna	so/well then
ལ།	la	at/in (see below)
མགམ་དུ།	nyāmtu	together/with

འདུག	tu'	is/are (verb of existence)
གས།	kä	(question-particle for tu')
མི།	min	(negating particle for tu')
ཡོད།	yö'	am/are (verb of existence)
མེད།	me'	(negation of yö')
བསྟན་འཛིན།	tāntsin	(personal name)
ལྷ་མོ།	lhāmo	(personal name)
ཇ་ཁང།	chakhang	teahouse
ཡང།	yā	neither (with negation)
ནང།	naṅ	home
ད་གིན།	thāncin	just before/just now
ཚང་མ།	tshāngma	all; everything
མི།	mi	someone/anyone
ཁ་ཤས།	khāshä'	several
ལས་ཁུངས།	lākhang	office
ལས་རྒྱུགས།	lärok	colleague

Language points



1 Verbs of existence

Dialogue 1 introduces verbs of existence. They are used here because the sentences are about *location*. As with the verbs of identity, there are two separate ones; **tu'** is used for the second and third person (roughly equivalent to 'is' and 'are'), whereas **yö'**, the abbreviated form of **yö'pa**, is used for the first (similar to 'am' and 'are').

2 The ལ་དོན། (**lathön**) particle

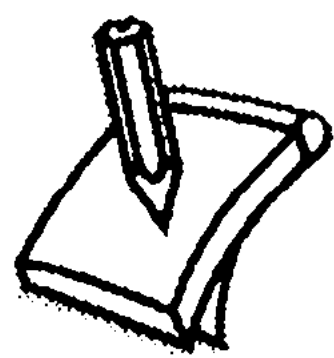
Sentences showing location also require a particle, known as the **lathön**. This particle has multiple functions. Here, it marks out the location in the sentence, and translates roughly as 'at', or 'in'. In the spoken language, the particle will take one of two forms: ལ། or ར།:

- **la** can follow *any* location, as a separate syllable, e.g. **lākhang-la** 'at the office'.
- **ra** is used less, and only when the location does not end in a (written) consonant, so that it may be incorporated into the word, e.g. ལྷ་སར། **lhāsar** 'in Lhasa'.

The most important use of this **ra** is when it is incorporated into the demonstratives such as 'this' and 'that', to form 'here', 'there', etc.

འདི། **tī** 'this' → འདིར། **tä:** 'here'
 དེ། **the** 'that' → དེར། **thä:** 'there'

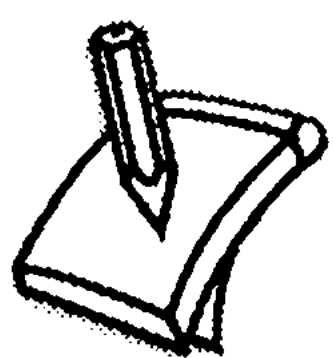
And བ་གིར། **phākä:** ཡ་གིར། **yākä:** མ་གིར། **makä:** are 'over there', 'up there', and 'down there'. It is the same **ra** in the word 'where?' (ག་པར། **khawa:**). But in such words one hears no real **ra**-sound. As the transliteration shows, it often manifests as a long vowel sound. On other occasions (time-words, discussed below) it does not affect the sound.



Exercise 1

Following the example of 1, add the appropriate **lathön**-forms to these locations, and translate them:

- 1 བོད་ལྗོངས། **phö'** ... བོད་ལྗོངས། **phö'-la** ... in Tibet
- 2 རྒྱ་གར་ལྗོངས། **kyakar** ...
- 3 ཚོང་ཁང་འདི། **tshōngkhang tī** ...
- 4 ཟ་ཁང་གཉིས། **sakhang nyī'** ...
- 5 ལུང་པ་དེ། **lungpa the** ...
- 6 ལྷ་མོ་འཛིན་པ། **lhāmö:-nang** ...



Exercise 2

Translate the following into Tibetan:

- 1 I'm in Nepal.
- 2 Sönam isn't here.
- 3 Is Lhamo in the shop?
- 4 We're not at home.
- 5 Is he at the teahouse?
- 6 Are you with friends?

Language point

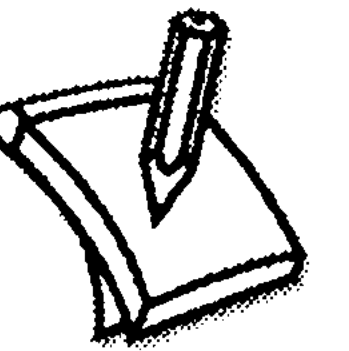


3 The implied subject

Just as in English, pronouns, similar to ‘he’, ‘she’, ‘that’, etc. are used in Tibetan, to avoid repetition of the subject. However, unlike English, it is *extremely* common in Tibetan to omit the subject altogether, when it is assumed that it is clear from the conversation. For instance in Dialogue 1, Lhamo uses neither a name nor a pronoun to refer to Tashi in her answer to the first question, because it is obvious who she’s talking about.

Exercise 3

Return to Dialogue 1, and count how many times the subject is implied, rather than stated.



Language point

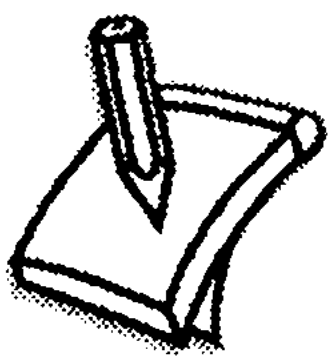


4 Copulas in different times

Copula verbs are used in sentences about the present and the past (sentences about the future require certain action verbs, described from Unit 11 onwards). However, copulas do not vary according to time. So **yö** might indicate either that I ‘am’, or I ‘was’ in a certain place. Apart from context, the main way to indicate different times is to add a time word or phrase, such as **thanta** and **thancin** in Dialogue 1, towards the beginning of the sentence. A sentence without such a term is generally assumed to refer to the present.

སྔོན་མར།	ngānma	in the past/used to
དང་སང།	thengsang	these days
དེ་རིང།	thering	today
ཁས་ས།	khāsa	yesterday
དེ་དུས།	thethü	at that time
རྟག་པར།	tākpa	always

In written Tibetan, some of these terms require a **lathön**-particle, whereas others do not. When a preposition (such as 'in' or 'at') is needed in English, a **lathön** is *usually* required in Tibetan. However, this **lathön**-particle is already incorporated into the word, as a **ra**, and in the spoken language is silent.



Exercise 4

Translate the following into Tibetan:

- 1 Where are you?
- 2 No, we weren't at home yesterday.
- 3 Is Tashi in the office today?
- 4 There were five people here just before, now there are (only) four.
- 5 Where was your friend at that time?



Dialogue 2



(CD1; 32)

Yeshe is looking for a hotel to stay in. He asks a woman in a shop.

- | | |
|----------|--|
| ཡེ་ཤེས། | ཨ་ཅག་ལགས། འདི་པར་མགོན་ཁང་ཡོད་རེད་པས། |
| བུད་མེད། | ཡོད་རེད། གཞུང་གི་མགོན་ཁང་ཡ་གིར་ཡོད་རེད། ཡིན་ནའང་ཉོག་ཅམ་ཐག་རིང་
པོ་ཡོད་རེད། གོང་ཆེན་པོ་ཡང་(འང་)རེད། |
| ཡེ་ཤེས། | གཞན་དག་ཡོད་མ་རེད་པས། |
| བུད་མེད། | ཡོད་རེད། གངས་རྫོངས་མགོན་ཁང་ཟེར་མཁན་གཅིག་ཡོད་རེད། དེ་བོད་པའི་
མགོན་ཁང་རེད། སྲང་ལམ་ཆེན་པོ་ལ་ཡོད་རེད། ལུ་སིམ་པོ་ཡོད་མ་རེད།
ཡིན་ནའང་ཐག་ཉེ་པོ་དང་སྐབས་བདེ་པོ་ཡོད་རེད། |
| ཡེ་ཤེས། | ལམ་ཁ་ག་གི་རེད། |
| བུད་མེད། | ཕ་གི་ལ་ཁང་པ་དཀར་པོ་ཁ་ཤས་འདུག་ག། སྲང་ལམ་ཆེན་པོ་ཁང་པ་དེ་ཚོའི་རྒྱབ་
ལོགས་ལ་ཡོད་རེད། |
| ཡེ་ཤེས། | ཨོ་ནི་འདི་ནས་སྐར་མ་ག་ཚོད་ཀྱི་ལམ་ཁ་རེད། |
| བུད་མེད། | གངས་རྫོངས་མགོན་ཁང་འདི་ནས་སྐར་མ་བཅུའི་ལམ་ཁ་རེད། སྲང་ལམ་གྱི་རྒྱར་
ཕྱོགས་ལ་དེབ་ཚོང་ཁང་ཡོད་རེད། དེའི་རྩ་ལ་ཡོད་རེད། |
| ཡེ་ཤེས། | འོ་ཡ་ཨ་ཅག་ལགས། |
| བུད་མེད། | འོ་ཡ། |

- YESHE āca-la:, t̄iwa: t̄önkhang yore'-wä.
 WOMAN yore'. shung-ki t̄önkhang yaki: yore'. yinnä: t̄ets thā-r̄ingpo yore'. khongchēnpo-yä re'.
- YESHE shānthak yo ma-re'-wä.
 WOMAN yore'. khangcong t̄önkhang serkhän-cik yore'. the phöpä: t̄önkhang re'. sānglam chēnpo-la yore'. khūsimo yo ma-re'. yinnä: thā-nyepo thang tāptepo yore'.
- YESHE lamkha khaki re'.
 WOMAN phaki-la khāngpa kārpo khāshä' tu'-ka. sānglam chēnpo khāngpa thentshö: kyaplo-la yore'.
- YESHE ēni, t̄inä kārma khātshö-ki lamkha re'.
 WOMAN khangcong t̄önkhang t̄inä' kārma cū:-lamkha re'. sānglam-ki tshūrchok-la thep-tshōngkhang yore'. the: tsā-la yore'.
- YESHE oya āca-la:.
 WOMAN oya.
- YESHE *'Sister', are there any hotels around here?*
 WOMAN *Yes. There's a government hotel up there. But it is a bit far away. It's also expensive.*
- YESHE *Aren't there any others?*
 WOMAN *Yes, there's one called Gangjong Hotel. It's a Tibetan hotel. It's on a main road. It's not quiet, but it is near and convenient.*
- YESHE *Which way [road] is it?*
 WOMAN *You see there are several white buildings over there? The big road is behind them.*
- YESHE *And how far is it from here [lit. 'how many minutes' way is it']?*
 WOMAN *The Gangjong Hotel is ten minutes from here. There's a bookshop on this side of the road. It's next to that.*
- YESHE *Okay, sister.*
 WOMAN *Okay.*
-

A CB

Vocabulary

བུད་མེད།	phūme'	woman
ཡེ་ཤེས།	yeshē'	(personal name)
ཇ་ཅག	āca	elder sister (see below)
འདྲི་བར།	tiwa:	around here
མགོན་ཁང་།	tönkhang	hotel/guesthouse
ཡོད་རེད།	yore'	is/are (verb of existence)
གཞུང་།	shung	government; authority
དྲོག་ཅམ།	tets	slightly/a bit
སྐར་མ།	kārma	minute
ཚུར་ཕྱོགས།	tshūr-cho'	this side
ཟེར་མཁན་གཅིག	serkhän-cik	one called
སྐང་ལམ།	sānglam	street
ཆེན་པོ།	chēnpo	large/major
དེའི་རྩ་ལ།	the: tsā-la	next to that
གོང་ཆེན་པོ།	khongchēnpo	expensive
སྐབས་བདེ་པོ།	tāptepo	convenient
ཐག་ཉེ་པོ།	thā-nyepo	near
དང་།	thang	'and'
ལམ་ཁ།	lamkha	road/path
འདྲི་ནས།	tinä	from here
རྒྱབ་ལོགས།	kyaplo:	behind
འོ་ཡ།	oya	okay
སྤྲོ་སེམ་པོ།	khūsimpō	quiet
ཐག་རིང་པོ།	thā-ringpo	far
གཞན་དག	shānthak	other; another
དེབ་ཆོང་ཁང་།	thep-tshōngkhang	bookshop
འདྲུག་ག	tu'-ka	(tag form of tu')

Language points



5 The འདུག་ཡོད་རེད། **distinction**

Aside from their basic function of connecting words within the sentence, copula verbs convey other important information. **tu'** (technically known as an 'evidential' verb) can *only* be used when the speaker has *first-hand* experience of what the sentence asserts, or in a question, when the person asking assumes (following the rule of anticipation) that the one answering will do so based upon such experience. In Dialogue 1, Duho quite correctly uses **tu'** when asking Lhamo about Tashi; she has been in her shop, and would have seen if he was there. If Duho had rung to ask her, he should have posed the question in the same way. But Duho was less correct to use **tu'** in his subsequent question about where Tashi was, because it presumes that Lhamo should have some first-hand knowledge of his whereabouts.

yore' is used in situations where a second or third person copula of existence is required, but a lack of first-hand knowledge means that **tu'** is inappropriate. But do not think that **yore'** suggests uncertainty. A speaker can assert plenty of things confidently, without having experienced them, for instance, general facts, such as:

ལྷ་ས་བོད་ལ་ཡོད་རེད། **lhāsa phö'-la yore'**. Lhasa is in Tibet.

or very specific situations, such as my assertion 'You are reading these words'.

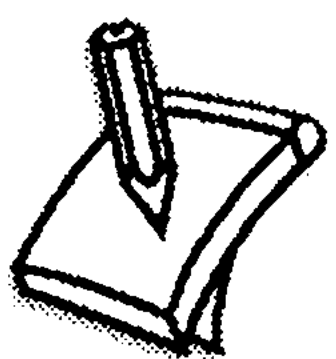
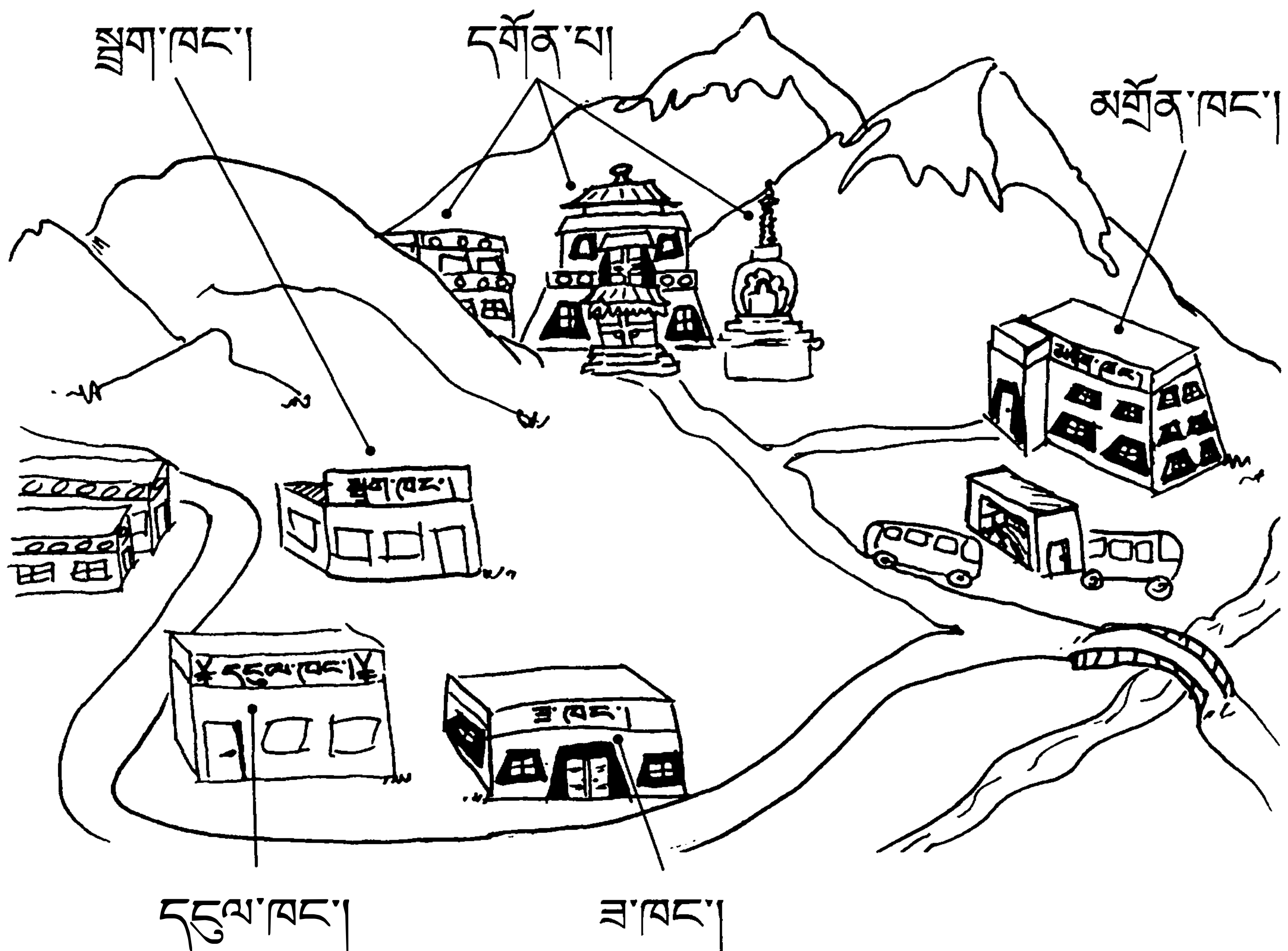
yore' is also more likely to be used when talking about things which are relatively stable, like the location of the hotel in Dialogue 2, rather than the more fluid location of a person. However, the first-hand experience of a thing usually takes precedence over its stability. So if the speaker has only recently, through first-hand experience, found out where the hotel is, he or she will talk about its location with **tu'** rather than **yore'**.

6 Locations: being more specific

ནང་།	nang	inside	འོག་།	ok	below
སྤྱི་འོག་ས།	chilo:	outside	འབྲེས།	thī'	beside/next to
མདུན།	tün	front	བར།	phar	between
རྒྱབ་འོག་ས།	kyaplo:	behind	སྐང་།	kang	on top; above

The **lathön**-particle is enough to convey that something is 'at' a location. To be more specific about where it is, one of the above words is used. A **lathön** is still required, and is placed after the position-word. In addition to this, a genitive particle is needed, to join the position-words to the place, for instance: 'In front of the post office':

ཕྱག་ཁང་ + གི་ + མངུན་ + ལ། **ṭakhang-ki tün-la**
 place + genitive + position-word + **lathön**
 (post office) particle
 (**ṭelṭa**)



Exercise 5

Imagine that you are looking down upon the settlement in the illustration: With each pairing, describe where A is, in relation to location B (no.1 has been completed already).

- 1 A. bus (རྒྱུ་ལོ་ལོ་ལ། **lāngkhor** or ཕྱ་སེ། **paṣi**)*
B. road
- 2 A. post office
B. bank (དངུལ་ཁང་། **ngülkhang**)
- 3 A. monastery (འཇོན་པ། **komba**)
B. hill/mountain (རི། **ri**)
- 4 A. restaurant
B. bank

- 5 A. bus station (ལྷངས་འཁོར་འབབ་ཚུགས་ **lāngkhor-paptshuk**)
B. hotel

* **pasi** (for ‘bus’) and **pasi-t̥isin** (for ‘bus station’), derived from the English, are commonly used outside Tibet.

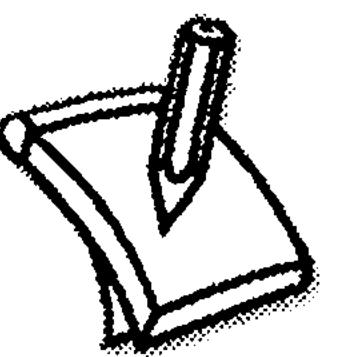
- 1 ལྷངས་འཁོར་ལམ་ཁའི་འབྲིས་ལ་འདུག **lāngkhor lamkha: thī-la tu’.**

■ Practical tip: directions

In Dialogue 2, when the woman wants to point out some buildings to Yeshe, she uses **tu’-ka**, the ‘tag’ form with **tu’**. This is a way of directing someone’s attention to something that both of you are experiencing first-hand (seeing, hearing, etc.). Here, the tag functions similarly to the way in English one might start giving directions by saying ‘you see those buildings over there . . .?’

Exercise 6

You have just had your first look around the place in the illustration. Now you have to give the following instructions/information:



- (a) Go to the post office.
(b) Go the bank; it is next to the restaurant.
(c) You see the hotel (over there)? The shop is behind it.
(d) You see the hill over there? His house is up (*lit.* on) there.

To direct someone somewhere, say the location, and then simply add the polite word for ‘go!’ (ཕེབས། **phēp**)

e.g.: དགོན་པའི་ནང་ལ་ཕེབས། **kombä: nang-la phēp.**
Go inside the monastery!

Dialogue 3



(CD1; 33)

Falling into conversation with a Tibetan, Duho finds himself, as usual, being quizzed about his family.



བོད་པ། བྱིང་རང་ལ་སྤྱན་སྐྱུ་ག་ཚོད་ཡོད།
རུ་ཉོ། ང་ལ་སྤྱན་སྐྱུ་ག་ཉིས་ཡོད།

བོད་པ།	གཉིས་ཀ་སུ་རེད་པས།
རྩ་ཉེ།	མ་རེད། གཉིས་ཀ་སུ་མོ་རེད། ང་ལ་སྐྱུན་སྐྱུ་སུ་མེད། གཅིག་ཨ་ཅག་རེད། གཅིག་འོག་མ་རེད།
བོད་པ།	ཨ་ཅག་ལ་སྐུ་གུ་ཡོད་རེད་པས།
རྩ་ཉེ།	ཡོད་མ་རེད། ང་ལ་ཡང་(འང་)མེད།
བོད་པ།	ཕ་མ་ཡོད་རེད་པས།
རྩ་ཉེ།	ཡོད་རེད།
བོད་པ།	སྐྱུན་སྐྱུ་དེ་ཚོ་ནང་ལ་ཡོད་རེད་པས།
རྩ་ཉེ།	ནང་ལ་ཡོད་མ་རེད།
བོད་པ།	ཕ་མ་ལ་རོགས་པ་ཡོད་མ་རེད་པས།
རྩ་ཉེ།	རོགས་པ་ཡོད་མ་རེད། ཕ་མ་རྒན་འཁོགས་མ་རེད། མ་གཞི་ནས་ཕྱི་རྒྱལ་གྱི་ཕྱགས་ སྒོལ་དང་བོད་པའི་ཕྱགས་སྒོལ་ཁག་ཁག་རེད།

TIBETAN	khyērang-la pīnkyak khātshō' yö'.
DUHO	nga-la pīnkyak nyī' yö'.
TIBETAN	nyī'ka phū re'-wä.
DUHO	ma-re', nyī'ka phūmo re'. nga-la pīnkyak phū me'. cīk āca re'. cīk okma re'.
TIBETAN	āca-la phūku yore'-wä.
DUHO	yō ma-re'. nga-la-yä me'.
TIBETAN	phāma yore'-wä.
DUHO	yore'.
TIBETAN	pīnkyak thentsho nang-la yore'-wä.
DUHO	nang-la yō ma-re'.
TIBETAN	phāma-la rokpa yō ma-re'-wä.
DUHO	rokpa yō ma-re'. phāma kānkhōk ma-re'. ma-shinä chīkyäl-ki lüksöl thang phöpä: lüksöl khākak re'.

TIBETAN *How many siblings do you have?*

DUHO *I have two siblings.*

TIBETAN *Are they both boys?*

DUHO *No, both are girls. I don't have any male siblings.
One is an elder and the other is a younger sister.*

TIBETAN *Does your elder sister have children?*

DUHO *No, neither do I.*

TIBETAN *Are your parents [there]? [This implies 'Are your parents still alive?']*

DUHO *Yes.*

TIBETAN *Are the siblings at [your parents'] home?*

DUHO *No, they're not at home.*

TIBETAN *Don't your parents have any companions?*

DUHO *No, but they're not elderly. Anyway, foreign customs and Tibetan customs are different.*

Vocabulary

A
CB

ཕྱུ་སྐྱུ།	pīnkyak	sibling
གཉིས་ཀྱ།	nyī'ka	both
འོག་མ།	okma	younger sister
ཕ་མ།	phāma	parents
ལུགས་སྲོལ།	luksōl	customs/traditions
ཆུན་འཕྲོགས།	kānkhōk	elderly
མ་གཞི་ནས།	ma-shinā	anyway
ཕུ་སྐྱུ།	phūku	child
ཁག་ཁག།	khākak	different

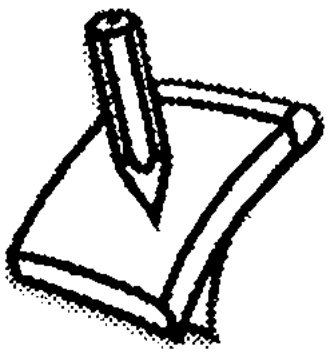
Language point



7 To have

There is no verb 'to have'. Instead, as when expressing location, one uses a **lathön** in combination with a verb of existence. This time the **lathön** marks the person or thing which *has*. The rules determining which verb of existence to use (first-hand experience, etc.) are the same as in sentences of location. So, for example, depending on the situation, 'Tenzin has some money (**ngül**)' might translate either as:

བཟོན་འཛིན་ལ་དངུལ་འདུག། (**tāntsin-la ngül tu'**.) or
 བཟོན་འཛིན་ལ་དངུལ་ཡོད་རེད། (**tāntsin-la ngül yore'**.)



Exercise 7

In earlier dialogues we learned of things which these people have. Following the pattern of (a), construct sentences expressing who has what:

- (a) Unit 2, Dialogue 1 – Duho (2 things)
- (b) Unit 2, Dialogue 2 – Duho (3 things)
- (c) Unit 3, Dialogue 3 – Duho (1 thing)
- (d) Unit 3, Dialogue 3 – the businessman (3 things)

(a) ལུ་རྟོ་ལ་རོགས་པ་/བོད་པའི་གྲོགས་པོ་ཡོད་རེད།
tuho-la rokpa/phöpä: ṭhokpo yore.

■ Members of the family

ཨ་མ།	āma		mother
ཨ་པ།	āpha	བུ་ལགས།	pāla: father
སྐྱུ་སྐྱ།	pīnkyak		relation/sibling
ཨ་ཅག།	āca		elder sister
ཙ་ཙ།	cōco	རྩོ་ལགས།	chola: elder brother
འོག་མ།	okma		younger brother or sister
མོ་མོ་ལགས།	mōmola:	མོ་ལགས།	mōla: grandmother
སྲོ་སྲོ་ལགས།	pōpola:	སྲོ་ལགས།	pōla: grandfather
ཨ་ཞང།	āshang		uncle (maternal)
ཨ་ལྷ།	ākhu		uncle (paternal)
ཨ་འེ།	āne		aunt (paternal)
སྐྱ་མོ།	sūmo		aunt (maternal)
ཚ་བོ།	tshāwo		nephew
ཚ་མོ།	tshāmo		niece
ཁྱོ་ག།	khyōka		husband
སྐྱེ་དམན།	kyēmān		wife/woman

These terms are obviously used for an individual's own relations. However, it is also common practice to refer to, or address almost any individual (except religious figures, or people in official positions), including strangers, with these terms. Use of kinship terms can convey both a degree of friendliness and respect. The choice of which is used depends upon your estimate of the age of the person in relation

to yourself. A woman or a man who is a little older than yourself is regularly addressed as 'elder sister' or 'elder brother'; elderly persons are either 'grandmother' or 'grandfather', and children are either 'son/boy' or 'daughter/girl'.

Exercise 8



Imagine you are someone of Duho's age. Which kinship terms (if any) could you use when addressing these people?

- (a) a taxi-driver, in about his forties
- (b) a teenage girl, serving in a restaurant
- (c) a female police official, a bit older than you
- (d) a monk, probably in his late sixties

Unit Five

མགོན་ཁང་ལ་ཡོད་པ།

tönkhang-la yö'-pa

At the guesthouse



In this unit you will learn how to:

- book into a hotel room
- make requests and give orders
- say 'goodbye'
- use adjectives to describe and compare things



Dialogue 1



(CD1; 38)

Yeshe has found the hotel. At the desk, he speaks to the receptionist.

ཡེ་ཤེས།	བཀྲ་ཤིས་བདེ་ལེགས།
སྣེ་ལེན་པ།	བཀྲ་ཤིས་བདེ་ལེགས། འོ། རྣམ་མ་གཅིག་བཞུགས་དང་། ལགས་གསུངས་དང་།
ཡེ་ཤེས།	ཁང་མིག་སྟོང་པ་ཡོད་པས་ལགས།
སྣེ་ལེན་པ།	ད་ལྟ་མི་མང་པོ་འདུག ཡིན་ནའང་ཁང་མིག་སྟོང་པ་གཅིག་གཉིས་ཅམ་ཡོད།
ཡེ་ཤེས།	ཁང་མིག་ག་འདྲ་ཡོད་ཅིང་། རྒྱ་ཚ་པོ་ཡོད་ཅིང་པས།
སྣེ་ལེན་པ།	ཐོག་ག་ལ་ཁང་མིག་ཡག་པོ་གཅིག་ཡོད། དེ་ལ་མཐུན་རྐྱེན་ཆ་ཚང་ཡོད་ ཅིང་། ཡིན་ནའང་དེ་ཉིད་ཅམ་གོང་ཆེན་པོ་ཡོད་ཅིང་།
ཡེ་ཤེས།	དེ་ལ་སྒྲོར་མོ་ག་ཚོད་ཅིང་། གསུངས་དང་།
སྣེ་ལེན་པ།	མཚན་གཅིག་ལ་སྒྲོར་མོ་སུམ་བརྒྱ་ཅིང་། ཁང་མིག་གཞན་དག་དེ་འོག་ཐོག་ ཅིང་། དེ་ལ་ཡང་(འང་)རྒྱ་ཚ་པོ་ཡོད་ཅིང་། ཡིན་ནའང་ཚ་སྟོག་དེ་རྟོང་པ་ ཅིང་། དེ་ལ་ཕྱགས་ཡོད་མ་ཅིང་།

A
CB

Vocabulary

ལྷོ་ལེན་པ།	nēlenpa	receptionist
ཁང་མིག།	khāngmik	room
བཞུགས།	shu:	wait! (<i>lit.</i> 'stay!')
སྟོང་པ།	tōngpa	available (<i>lit.</i> 'empty')
ག་འདྲ།	khanta	how?
ཚ་པོ།	tshāpo	hot
ཡག་པོ།	yakpo	good
གཅིག་གཉིས་ཙམ།	cīknyī'-ts	one or two
མཐུན་རྐྱེན།	thūnkyen	facilities
ཚ་ཚང་།	chātshang	all/everything
ཡིན་དང་ཡིན།	yin-tayin	of course!
ཐེབས།	phēp	come!; go!
གསུངས།	sūng	(polite imperative, inviting someone to speak)
དང་།/གནང་ཨང་།/ རོགས་གནང་།	thang/nāng-a/ ro-nāng	(imperative complements: see below)
མཚན།	tshān	night
སྟོང་པ།	nyīngpa	old
གསར་པ།	sārpa	new
ཤུགས།	shūk	power/strength
སྒོར་མོ།	kormo	denomination (money)
སུམ་བརྒྱ་རེད།	sūmkya	three hundred
བཞུགས།	tān	show!
འོག་ཐོག།	oktho'	ground floor
དོ་པོ།	thopo	baggage
བཞག།	shak	put down!
ཐོག་ག།	thōka	upstairs
ཚ་སྟོག།	tshālok	heating

Language point



1 Requests and commands

To give a request or command one uses the imperative form of an action verb. The most commonly used ones all have a single syllable. Intonation and the nature of the action will partly determine whether the instruction is understood as a request or an order. More important is whether the polite (honorific) form of the verb is used. (Honorific language is explored in more detail from Unit 11 onwards.) There is no direct equivalent of the word 'please', but an instruction which uses the polite verb form achieves a similar effect. To form the negative, simply add the syllable **ma** before the imperative verb, e.g. མ་གསུངས། **ma-sūng** – 'Please don't say (that)!'

The same polite imperatives are used as ways of communicating welcoming and invitation. Gentle encouragements to come in, sit down, have some food or drink are indispensable for smooth communication in a culture which honours the guest. The most essential of these are:

བརྒྱགས།	shu:	Please sit down/please stay!
ཕྱབས།	phēp	Please come in! (also for invitations related to going, such as 'to follow', 'to lead the way', etc.)
མཚོད།	chō'	Please eat!/Please drink!
བཞེས།	she'	Please take! (especially for food or drink)

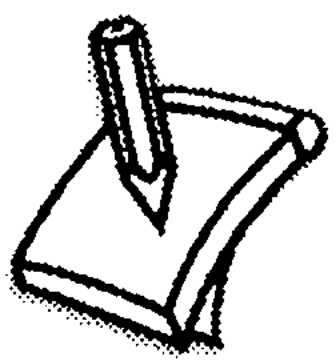
There is no single word for 'goodbye'. Instead, based upon these invitations:

ག་ལེར་བརྒྱགས།	khale:-shu	wished by person(s) departing, to those staying
ག་ལེར་ཕྱབས།	khale:-phēp	wished by person(s) staying, to those departing

(ག་ལེ **khale** literally means 'gently', 'leisurely'.)

Single-syllable imperatives can be used to communicate a request, etc. But as Dialogue 1 illustrates, a speaker can *also* choose to attach a variety of single or two-syllable words to the verb. These endings can be added to either polite or non-polite forms. The boundaries between them are not fixed, but they tend to be used in the following situations:

རོགས་བྱེད།	ro-chi'	Formal requests
རོགས་གནང།	ro-nāng	
ཤོག	shōk	Orders
དང།	thang	Neutral: requests, or instructions to intimates
ཨང།	a	Neutral: instruction to an intimate

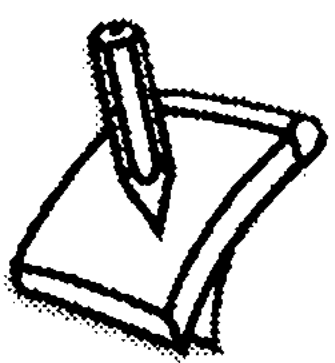


Exercise 1

(a) Organise these groups of people into matching pairs.

དགོ་རྒྱ།	kekän	རྒྱ་འཁོགས།	känkhök	ཕུ་གུ།	phūku
པ་མ།	phāma	སློབ་ཕྱག།	löp̄thuk	གཞོན་གཞོན།	shönshön

(b) Which imperative endings do you think would be suitable when each one of the pair requests or orders the other? The forms used should reflect the appropriate degree of respect and formality. I (**nga**) and my friends (**ngä:-thokpo**), for instance, would use intimate forms, such as **thang** or **a**, with each other.



Exercise 2

Translate the following, choosing an ending appropriate to each situation. The object is placed before the imperative, e.g. ཁང་མིག་དེ་བསྟན་རོགས་གནང། **khāngmik-the tñn ro-nāng** 'Please show (me) the room!'

- 1 Go inside! (formal)
- 2 Show me the money! (to a friend)
- 3 Don't go over there! (an order)
- 4 Sit here! (invitation)
- 5 Take this! (formal)



Cultural point

Talking about money

Some Tibetans in the PRC may refer to the Chinese currency they use with Tibetanised versions of the Chinese names. But for most

Tibetans the general pattern is to use the generic term **kormo** to refer to the main unit of a country's currency, instead of using specific denomination names (i.e. rupee, euro, pound, etc.) When it is necessary to distinguish, some version of the country's name might be attached to the word, for instance:

ཨ་རིའི་སྒོར་མོ། **āri:-kormo** (US dollars)

The sub-units are commonly referred to by their actual names (paisa, cents, etc.)

Language point



2 More ལ་དོན། (lathön) uses

In Unit 4 the **lathön** was introduced as the particle which marks locations and persons who have things. The particle has numerous functions. In Dialogue 1 it appeared in the question about how much the room cost:

(ཁང་མིག་)དེ་ལ་སྒོར་མོ་ག་ཚོད་རེད།
(khāngmik)the-la kormo khatshö' re'.

This structure will be covered in more detail in Unit 10 (Shopping). On other occasions, the particle is used much like 'for', in sentences such as:

འདི་ང་ལ་རེད། གཞན་དག་དེ་ཕྱིད་རང་ལ་རེད།
ti nga-la re'. shānthak-the khyērang-la re'.

This (one) is for me, the other is for you.

Dialogue 2



(CD1; 39)

The receptionist shows Yeshe the room downstairs.



སྒྲེ་ལེན་པ།

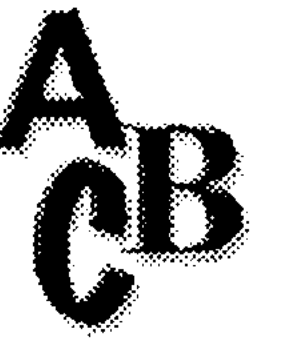
འདིར་གཟིགས་དང་།

ཡེ་ཤེས།

ཨ་ལས། ཁང་པ་རྒྱང་རྒྱང་ཞེ་དྲག་འདུག་གྲང་མོ་ཡང་(འང་)འདུག་ ཅོག་

ཅོ་དང་རྒྱུ་བ་བཀྲག་ཡང་(ཀྱང་)མི་འདུག་ག། ཨི་ནི་རྒྱ་ཁང་གསང་སྤྱོད་།

Vocabulary



གཟིགས།	si'	look! (polite)
ཆུང་ཆུང་།	chūngchūng	small
རྒྱ་བརྒྱ།	kūpkyak	chair
གྲང་མོ།	ṭhangmo	cold
ཚོག་ཚོ།	cōktse	table
ནང་ལོགས།	nanglo:	inside
ལས།	lä	than (comparative)
ཁེ་གཙང་།	khētsang	en suite/separate
འགྲིག་ས་རེད།	ṭik sa-re'	should be okay
ཞིང་ཟ།	shethak	very; a lot
གཙང་ང་།	tsāngnga	cleaner
ཆུ་ཁང་།	chūkhang	bathroom
གསང་སྟོང་།	sāngcö'	toilet
ཐད་དེ།	pät	extremely (emphatic)
ཡག་ག།	yaka	better
སྐྱིད་བ།	kyiwa	more pleasant
ང་ལ།	nga-la	for me
ཁ་ལག།	khālak	food
ཆེ་བ།	chē:	bigger

Language point

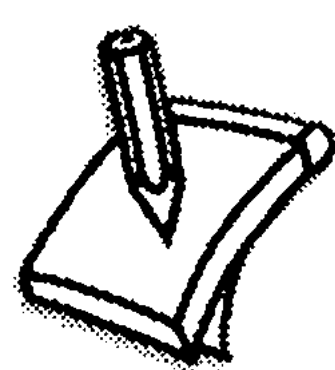


3 འདུག **adjectives and impressions**

Unit 4 described how the use of **tu'** indicates the speaker has first-hand experience of the thing that he or she is speaking about, and how it is also often associated with situations that are more changeable and fluid, such as the locations of people (other than oneself) at a particular time.

tu' is also used particularly when giving an *initial impression* of a person or thing. This does not apply to statements of identity, which

describe established facts or information, but to sentences where adjectives describing tangible attributes (excluding colours), such as size and shape, as well as those relating to quality, are involved. Such impressions are *subjective*, rather than established fact. In Dialogue 2, for instance, Yeshe is not stating as a fact that the room is cold, just that this is how it strikes *him*.



Exercise 3

Imagine you walk into a restaurant to find:

Tashi is there. Tashi is your friend. He has some food. You order something yourself. The food smells and tastes good. It is Chinese food. You order some tea. It is Tibetan tea. It is hot. But there is a bug in the tea.

Translate the sentences in italics, except those for which **tu'** would not be the appropriate verb. Consult the list below, where necessary.

<i>Adjectives</i>					
<i>Basic adjective</i>			<i>Comparative form</i>		
ཡག་པོ།	yakpo	good	ཡག་ག།	yaka	better
ཞིམ་པོ།	shimpo	tasty; aromatic	ཞིམ་པ།	shimpa	tastier; better smelling
ཆེན་པོ།	chēnpo	large; great	ཆེ་བ།	chē:	larger; greater
ཆུང་ཆུང་།	chūngchūng	small	ཆུང་ང།	chūng-nga	smaller
རིང་པོ།	ringpo	long/tall*	རིང་ང།	ring-nga	longer/taller
ལྷང་ལྷང་།	thūngthūng	short	ལྷང་ང།	thūng-nga	shorter
མང་པོ།	mangpo	much/many	མང་ང།	mang-nga	more
ཉུང་ཉུང་།	nyūngnyūng	few	ཉུང་ང།	nyūng-nga	fewer
མཐོ་པོ།	thōpo	high	མཐོ་བ།	thōwa	higher
དམའ་པོ།	māpo	low	དམའ་བ།	māwa	lower
གྲང་མ།	ṭhangmo	cold	གྲང་ང།	ṭhang-nga	colder
ཚ་པོ།	tshāpo	hot	ཚ་བ།	tshā:	hotter
སྙིང་རྗེ་པོ།	nyīng-cepo	attractive	སྙིང་རྗེ་བ།	nyīng-ce:	more attractive

* For people, 'tall' is གཟུགས་པོ་རིང་པོ། **sukpo-ringpo**, and 'short' is གཟུགས་པོ་ལྷང་ལྷང་། **sukpo-thūngthūng** (**sukpo** refers to the body).

Language point



4 Comparative adjectives

The basic adjectives are turned into the comparative forms in the following ways:

- 1 For example: མང་པོ། **mangpo** → མང་ང། **mang-nga** – When the first syllable of the basic adjective ends in a ག **ga** or ང། **nga** sound, the second syllable is replaced in the comparative by an ‘echo’ of that ending.
- 2 For example: དམའ་པོ། **māpo** → དམའ་བ། **māwa** – The second syllable པོ། **po** is usually replaced by a བ། **pa** or བ། **wa**.
- 3 Exceptions – ཆེན་པོ། **chēnpo**, ལྷིང་ཇེ་པོ། **nyīng-cepo**, and ཚ་པོ། **tshāpo** – The last syllable is dropped, and replaced by a long vowel sound.

When coming across a new adjective, follow whichever of the first two patterns is appropriate, unless it is one of the compound adjectives which incorporate ཆེན་པོ། **chēnpo**, such as ‘expensive’ གོང་ཆེན་པོ། **khong-chēnpo** and ‘old’ (for persons) ལོ་ཆེན་པོ། **lo-chēnpo**. In such cases, follow the third pattern.

■ Superlatives

The pattern is always the same: one replaces the final syllable of the basic adjective with ཤོས། **shō**’. For example: ཡག་ཤོས། **yak-shō**’ (‘best’), ལྷང་ཤོས། **thūng-shō**’ (‘shortest’).

Exercise 4



Write the comparative and superlative versions for each of these basic adjectives (the first one has already been completed):

- | | | |
|---------------|--------------------|--|
| 1 ལྗོ་པོ། | kyōpo | poor (resources or quality) |
| | | ལྗོ་བ། kyōwa ལྗོ་ཤོས། kyōshō ’ |
| 2 རྒྱལ་པོ། | kyakpa | stout/fat |
| 3 ལས་སྣ་པོ། | lālāpo | easy |
| 4 ལྗོད་པོ། | kyīpo | pleasant |
| 5 རྩ་པོ། | thōpo | warm |
| 6 ལྷག་ཆེན་པོ། | shūk-chēnpo | strong/powerful |

ལས། **lä** acts similarly to 'than' in the comparative sentence; it is attached to the item one is comparing the other thing to. For example:

དེ་རིང་ཁས་ས་ལས་གང་ང་འདུག།

thering khāsa-lä thang-nga tu'.

Today is colder than yesterday.

ཁང་པ་རྗེས་པ་འདི་ཁང་པ་གསར་པ་དེ་ལས་གོང་ཆེ་བ་འདུག།

khāngpa nyīngpa-ti khāngpa sārpa the-lä khong-chē: tu'.

This old house is more expensive than that new one.



Exercise 5

Translate these comparative statements:

༡ བསོད་ནམས་བཀྲ་ཤིས་ལས་ལོ་ཆེ་བ་རེད།

sōnam tāshi-lä lo-chē: re'.

༢ མགོན་ཁང་དགོན་པ་ལས་ཐག་རིང་ང་ཡོད་རེད།

tönkhang kompa-lä thā-ring-nga yore'.

༣ མི་ལས་རྒྱལ་བཀྲ་གུང་ང་འདུག།

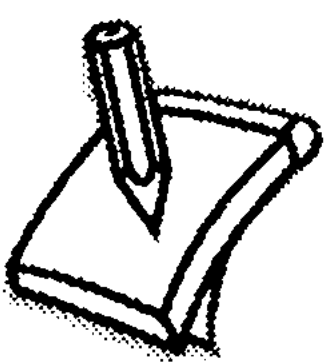
mi-lä kūpkyak nyung-nga tu'.

༤ རྒྱ་ནག་ལ་ཨ་རི་ལས་མི་མང་ང་ཡོད་རེད།

kyanak-la āri-lä mi mang-nga yore'.

༥ ཁང་པ་དེའི་ཕྱི་ལོགས་ནང་ལོགས་ལས་སྤོང་རྗེ་བ་འདུག།

khāngpa-the: chīlok nanglo-lä nyīng-ḥe: tu'.



Exercise 6

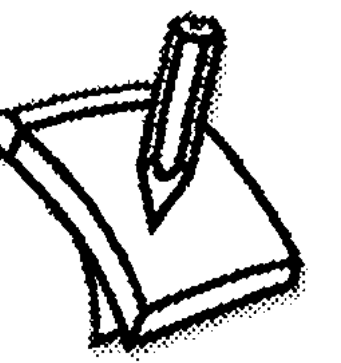
Three different verbs were used in Exercise 5 (although this won't show in the English translation). If one replaced the verbs in sentences 1, 2, and 4 with **tu'**,

- Would any of them be incorrect sentences?
- If any are correct, would they convey anything different from the original versions?



Exercise 7

Buchung (བུ་ཚུང་། **phuchung**) is seven, his sister, Namgyel (ནམ་གྲུལ། **nāmkyal**) is nine, and their brother, Loṭhō (ལོ་ཐོ་། **lōthō'**) is fifteen.



Make each of the following into a statement in Tibetan (**re'** can be used here for the sentences about age, and **tu'** for those about height):

- (a) Buchung – younger
- (b) Namgyel – older
- (c) Loṭhō – oldest
- (d) Loṭhō – taller
- (e) Namgyel – shorter
- (f) Buchung – not tall

Unit Six

དགའ་མི་དགའ།

ka mi-ka

Likes and dislikes



In this unit you will learn how to:

- talk about likes and dislikes
- express reactions
- communicate degrees (using negation and exclamation)
- make sentences with an equivalent of 'when'
- say more about things you are experiencing or have experienced



Dialogue 1



(CD1; 44)

Duho is travelling with Tashi. They have stopped in a spot overlooking a village.

བཀྲ་ཤེས། ས་ཆ་འདི་ག་འདྲ་འདུག།

ཏུ་ཉོ། སྐྱིད་པོ་འདུག། རི་ལ་སྟོན་དང་། ག་འདྲ་རྗེས་པོ་འདུག།

བཀྲ་ཤེས། ཡུལ་སྟོང་ས་སྐྱིད་པོ་འདུག། ཡིན་ནའང་ང་གྲོང་གསེབ་ཁྱུག་ཀྱིས་ལ་དགའ་པོ་མེད།

ཏུ་ཉོ། ཁྱེད་རང་ས་ཆ་ག་འདྲ་ལ་དགའ་པོ་ཡོད།

བཀྲ་ཤེས། ང་ཁྱོད་ས་ལ་དགའ་པོ་ཡོད།

ཏུ་ཉོ། ངའི་ནང་གྲོང་ཁྱེད་ཆེན་པོ་ལ་ཡོད། འཁྱུག་པོ་ཡོད་རེད། ཡིན་ནའང་སྐྱིད་པོ་ཡོད་མ་རེད།

བག་ཤེས། ང་ས་ཆ་འབྲུག་པོ་ལ་དགའ་བ་ཡོད། རྒྱང་གསེབ་འདི་ཚོ་ལ་ག་རེ་ཡོད་རེད།
 གང་ཡང་ཡོད་མ་རེད།
 ཏུ་ཉོ། སེམས་ཀྱི་ནི་བདེ་ཡོད་རེད།
 བག་ཤེས། སེམས་ཀྱི་ནི་བདེ་གང་ཤེས། འདི་ལ་ཆང་ཁང་དང་རྩེད་ཁང་མི་འདུག་ག། རྒྱུད་པོ་
 རྩ་ནས་ཡོད་མ་རེད།

TASHI sācha-ti khaṅṭa tu'.

DUHO kyīpo tu'. ri-la tö'-thang. khaṅṭa tsikpo tu'.

TASHI yulcong kyīpo tu'. yinnä: nga ṭhongsep khūkyok-la
 kapo me'.

DUHO khyērang sācha khaṅṭa-la kapo yö'.

TASHI nga ṭhōmsa-la kapo yö'.

DUHO ngä: nang ṭhongkhyer chēnpo-la yö'. ṭhūkpo yore'.
 yinnä: kyīpo yo ma-re'.

TASHI nga sācha ṭhūkpo-la ka: yö'. ṭhongsep tintscho-la khare
 yore'. khä: yo ma-re'.

DUHO sēm-ki shite yore'.

TASHI sēm-ki shite khangshē'. ti-la chāngkhang thang tsēkhang
 min-tu'-ka. kyīpo tsānä yo ma-re'.

TASHI *How is '[how do you find] this place?*

DUHO *It's lovely! Look at the mountains! How majestic they are!*

TASHI *The scenery is pleasant. But I don't like these isolated
 villages.*

DUHO *What kind of places do you like?*

TASHI *I like the market-place.*

DUHO *Our home is in a large town. It's lively, but it's not
 pleasant.*

TASHI *I prefer lively places. What is there in these villages?
 There's nothing!*

DUHO *There is peace of mind.*

TASHI *Peace of mind? I don't know about that! Here there are
 no bars or gaming centres are there? There's no fun
 [pleasure] at all!*


**A
CB**
Vocabulary

ས་ཚ།	sācha	place
རྗེས་པོ།	tsikpo	impressive/majestic
ཡུལ་རྫོང་ས།	yulcong	scenery
གྲོང་གསེབ།	ṭhongsep	village
ལྷག་གྲོག	khūkyok	isolated
དགའ་པོ།	kapo	to like
རྩོམ་ས།	ṭhōmsa	market-place
ལྟོས།	tō'	look!
གང་ཡང་།	khā:	(negation; see below)
ཚུ་ནས།	tsānā	(negation; see below)
ལས་ཀ།	läka	work
ག་འདྲ་རྗེས་པོ་འདུག	khanta tsikpo tu'	how impressive it is!
འཇུག་པོ།	ṭhūkpo	lively/exciting
སེམས།	sēm	mind

ཞི་བདེ།	shīte	peace
ཆང་ཁང་།	chāngkhang	pub/drinking place
ཆང་།	chāng	beer
རྩེད་ཁང་།	tsēkhang	gaming centre
དགའ་བ།	ka:	prefer
གོང་ཁྱེར།	ṭhōngkhyer	town
གང་ཤེས།	khāngshē'	I don't know! (dismissive)
ག་འདྲ་འདུག།	khāṅṭa tu'	how is it?

Language point



1 Liking and disliking

ka_{po} is used to express liking for a person or thing, but only when these likes or dislikes are more deep-rooted, having built up over time. It does not express immediate reactions to things (see below). A **ka_{po}** sentence has a verb of existence. It also uses a **la_{thön}**, to mark the object that is liked. **ka_{po}** is not a verb in the Tibetan system, but as with the verbs explained in Unit 4, you can use it together with a time-word, to show whether your liking relates to the present, past, etc. To say that you do not like something, you use the negative of the copula. Examples:

ང་སེམས་ཅན་ལ་དགའ་བོ་ཡིད། **nga sēmcan-la ka_{po} yö'.**
I like animals.

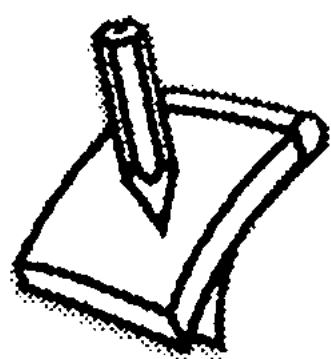
ང་གོང་ཁྱེར་དེ་ལ་དགའ་བོ་མེད། **nga ṭhōngkhyer the-la ka_{po} me'.**
I don't like that town.

The comparative form of **ka_{po}** ('to prefer') is **ka:**, and the superlative **ka_{shö}**' translates as 'favourite'.

It is a slightly tricky point, but when discussing the likes and dislikes of others it is safer to use the copula verb **yore'**, rather than **tu'**. For example:

བཀྲ་ཤེས་ཆང་ཁང་ལ་དགའ་བོ་ཡིད་རེད།
tāshi chāngkhang-la ka_{po} yore'.
Tashi likes pubs.

This is because **tu'** indicates that one has first-hand experience of a thing, but it is questionable how much we can actually *experience* the likes of another person.



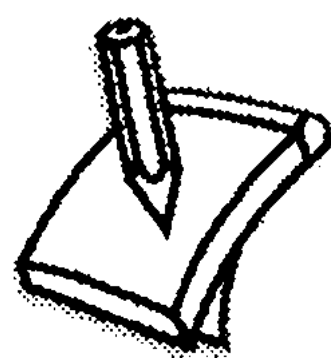
Exercise 1

Translate the following:

- 1 I like him.
- 2 We don't like work.
- 3 Who do you prefer?
- 4 Do you prefer the large room?
- 5 Sönam likes quiet places, Tashi doesn't.
- 6 Do you like Tibetan tea (བོད་ཇ། **phöcha**)?

■ Colours (མཚོན་མདོག **tshöntok**)

དཀར་པོ།	kārpo	white
ནག་པོ།	nakpo	black
སེར་པོ།	sērpo	yellow
དམར་མོ་/པོ།	mārmō/po	red
སྣང་གྲ།	caṅku	green
ལྗི་སྣང་།	liwang	orange
ཟེང་སྣ།	siṅkya	pink
ཕྱ་མེན།	mūmen	purple
སེམ་པོ།	ngōnpo	blue (but also the colour of vegetation)



Exercise 2

Translate these questions:

- 1 བྱིད་རང་མཚོན་མདོག་ག་གི་ལ་དགའ་བ་ཡོད།
khyērang tshöntok khaki-la ka: yö'.
- 2 བྱིད་རང་གི་རྒྱབ་བྱུག་དེའི་མཚོན་མདོག་ག་རེ་རེད།
khyērang-ki kūpkyak the: tshöntok khare re'.
- 3 དེབ་འདིའི་ནང་ལོགས་ལ་མཚོན་མདོག་ག་ཚོད་འདུག།
thep ti: nanglo-la tshöntok khātshö' tu'.

Language points



2 Making a negation stronger

Dialogue 1 introduced two new terms sometimes used in negation. Either term may be added just before the copula. **tsānā** can only be used in a sentence where the verb is negated. It is a way of emphasising the negation, similar to adding a phrase such as ‘at all’. For instance:

ང་སྤྱི་གྱུ་འོ་རྩེད་མོ་ལ་དགའ་པོ་རྩ་ནས་མེད།
nga phūkū: tsēmo-la kapo tsānā me’.

I do not like children’s games at all.

Later, used with action verbs, **tsānā** can mean ‘never’, as in ‘I’m never going to do that!’

khā: is similar to ‘nothing’, but only when the verb is in the negative. When the verb is affirmative, **khā:** functions like ‘any’ or ‘anything’.

Question: ཁང་མིག་དེ་ལ་གང་ཡང་འདུག་གས།
khāngmik the-la khā: tu’-kā.
 Is there anything in that room?

Answer: གང་ཡང་མི་འདུག།
khā: min-tu’.
 There’s nothing (there).

3 Reactions (using འདུག tu’)

As explained above, **kapo** is used when expressing longer-term likes and dislikes. But when discussing something more immediate, for example that one is *enjoying* a specific thing, as one is experiencing it, one just uses the ‘impressions’ form described in Unit 5 (adjective + **tu’**). The adjectives used most commonly here (those communicating that something is ‘good’, ‘tasty’, ‘pleasant’, or their negations) are strongly subjective; such statements require neither a personal pronoun nor an equivalent for ‘like’.

ཁ་ལག་འདི་ནི་མ་པོ་འདུག **khālak-ti shimpo tu’.**
 This food is tasty! (or, ‘I’m enjoying this food’.)

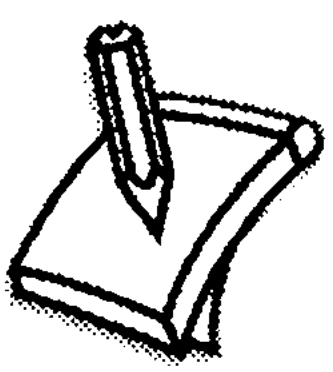
Another of these strongly subjective adjectives is **nyānpō**, which means ‘pleasant-sounding’ for songs, music and voices, and ‘engrossing’ for written material, particularly stories.

གཞས་འདི་སྐྱོན་པོ་མི་འདུག **shā'-tī nyānpō min-tu'**.

This isn't a pleasant song. (or, 'I don't like this song.')

To express that one is having fun, one describes the activity, for example, a picnic (**līngka**) as **kyīpō**;

སློང་ཁ་འདི་སློང་པོ་འདུག **līngka-tī kyīpō tu'**.



Exercise 3

Identify the objects on the left, then indicate (by ticking the box) whether the **kapo** or the adjective-**tu'** structure would be the better one to use when expressing a liking for them. In some cases (if you can imagine different situations for the same object) both structures might work.

		kapo	adjective- tu'
གཞས་འདི།	shā'-tī	<input type="checkbox"/>	<input type="checkbox"/>
རྒྱ་གར་གྱི་ཁ་ལག།	kyakar-ki khālak	<input type="checkbox"/>	<input type="checkbox"/>
མགོན་ཁང་ཆེན་པོ།	tōnkhang chēnpō	<input type="checkbox"/>	<input type="checkbox"/>
དེ་རིང་གི་སློང་ཁ།	thering-ki līngka	<input type="checkbox"/>	<input type="checkbox"/>
དེབ་འདི།	thep-tī	<input type="checkbox"/>	<input type="checkbox"/>
བྲག་ཤིས་གྱི་ཨ་རྟེ།	tāshi-ki āne	<input type="checkbox"/>	<input type="checkbox"/>



Language point

4 Exclamations

In Dialogue 1 Duho remarks how impressive the mountains are: (**ri**) **khāṅṭa tsikpo tu'**. This simple structure:

khāṅṭa + adjective + **tu'**

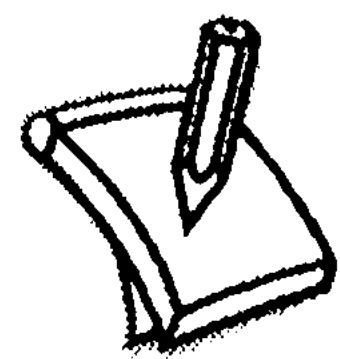
is a frequently used way of exclaiming surprise, joy, annoyance, etc. The verb (which is most often in the affirmative) must be **tu'**, since the speaker is necessarily reporting his or her immediate impression or feeling about the thing in question. For example:

རྩིང་མོ་འདི་ག་འདྲ་སྦྱིང་པོ་འདུག།

tsēmo-ti khaṅṭa kyīpo tu'

This game is great fun!

Exercise 4



You can now express liking or disliking in two different ways, depending on the situation. You can also express various degrees ('a little', 'a lot', 'not at all'), up to, in more extreme cases, an exclamation. Using the two objects below, construct the sentences indicated on the right. You can make the object more specific, by adding equivalents for 'this', for instance. 'Like' here indicates **kapo**:

ཁ་ལག
མི།

khālak – I like/like a little/like a lot/It's delicious!

mi – I don't like/don't like at all/He's terrible!

(སྦྱག་ཆགས། **tukcāk**)

■ Summing-up

Unit 4 introduced how verbs of existence are used to talk about location and having. Units 5 and 6 have shown another major function for these verbs: how they are used together with adjectives, when expressing personal impressions.

Dialogue 2



(CD1; 45)

Tenpa and Norbu, two lay people, pass a monastery. Norbu notices Tenpa looking wistful.



བསྟན་པ། སྦྱིང་མར་ང་དགོན་པ་དེའི་གྲུ་པ་ཡིན།
 རོར་བུ། ཨ་ལས། སྦྱིང་མར་བསྟན་པ་གྲུ་པ་ཡིན་པས། ཨེ་ནི་ག་འདྲ་ཡོད་རེད།
 བསྟན་པ། ང་ཡོད་དུས་དགོན་པ་འདིའི་སྦྱིག་འཇུགས་དམ་པོ་ཡོད་རེད།
 རོར་བུ། ཨེ་ནི་བསྟན་པ་སྦྱིག་འཇུགས་ལ་དགའ་པོ་ཡོད་མ་རེད་པ།
 བསྟན་པ། དེ་འདྲ་མ་རེད། ང་གྲུ་པ་ཡིན་དུས་དངོས་གནས་སྦྱིང་པོ་འདུག ཟ་ཡས་དང་
 བསྟན་པ་ཚང་མ་ཡོད། འོགས་པོ་ཡག་པོ་ཡང་(འང་)ཡོད།
 རོར་བུ། ཨེ་ནི་དེང་སང་བསྟན་པ་ལ་འོགས་པོ་ཡག་པོ་ཡོད་མ་རེད་པ།

བསྟན་པ། འོ། དགོངས་དག་ཚོར་བྱ། དེང་སང་ཡང་གྲོགས་པོ་ཡག་པོ་ཡོད།
 ཡིན་ནའང་སློན་མར་དགོན་པ་ལ་ཡོད་དུས་སེམས་བྲལ་ཉུང་ང་ཡོད་རེད།
 ཚོར་བྱ། དེ་དུས་བྱིད་རང་སྐྱ་གུ་ཡིན་པ། སྐྱ་གུ་ལ་སེམས་བྲལ་ཡོད་མ་རེད།
 བསྟན་པ། ཡིན་ནའང་སློན་མར་ང་གྲ་པ་ཡིན་དུས་གཅིག་ཡོད། དེ་དེང་སང་མི་འདུག

TENPA ngāma nga kōmpa-the: ṭhawa yin.
 NORBU ālā. ngāma tānpa ṭhawa yin-pā. ēni khanta yore'.
 TENPA nga yō'-thü' kōmpa-ti: ṭiktsuk thampo yore'.
 NORBU ēni tānpa ṭiktsuk-la kapo yo ma-re'-wa.
 TENPA thentā ma-re'. nga ṭhawa yin-thü' ngōnä kyīpo tu'. sayä
 thang täsa tshāngma yō'. ṭhokpo yakpo-yä yō'.
 NORBU ēni thengsang tānpa-la ṭhokpo yakpo yo ma-re'-wa.
 TENPA o, kong:tha norpu. thengsang-yä ṭhokpo yakpo yō'.
 yinnä: ngāma kōmpa-la yō'-thü' sēmthäl nyungnga yore'.
 NORBU the-thü' khyerang phūkhu yin-pa. phūkhu-la sēmthäl yo
 ma-re'.
 TENPA yinnä: ngāma nga ṭhawa yin-thü' cīk yō'. the thengsang
 min-tu'.

TENPA *I used to be a monk in [of] that monastery.*
 NORBU *Oh! Did you used to be a monk Tenpa? [So] how was it?*
 TENPA *When I was there, the monastery's rules were strict.*
 NORBU *(jokingly) And Tenpa doesn't like rules, does he?*
 TENPA *It wasn't like that. It used to be really pleasant when I was a monk. I had food, a place to stay, everything. And I also had good friends.*
 NORBU *And these days Tenpa doesn't have [any] good friends, does he?*
 TENPA *Oh, sorry Norbu. These days I also have good friends. But there used to be fewer worries when I was in the monastery.*
 NORBU *You were a child at the time; children don't have worries.*
 TENPA *But I used to have something when I was a monk. These days it's no [longer there]. [He suggests that there's something missing from his life.]*

Vocabulary



བསྟན་པ།	tānpa	(personal name)
ནོར་བུ།	norpu	(personal name)
དུས།	thü'	when (see below)
གྲྭ་པ།	ṭhawa	monk
དམ་པོ།	thampo	strict/tight
ཟ་ཡས།	sayä	food/foodstuffs
དེ་འདྲ་མ་རེད།	thentä ma-re'	it wasn't/isn't like that
བཞུགས་པ།	täsa	place to stay/sit
དགོངས་དག།	kong:tha	sorry!
སེམས་བྲལ།	sēmthäl	worry/concerns
སྒྲིག་འཇུགས།	ṭiktsuk	rules/regime
གཅིག།	cik	something

Language point



5 When

thü' (meaning 'at the time that') must be attached to a verb (identity, existence, or action). There are two portions (clauses) in these sentences, and **thü'** comes after the verb which ends the first portion. This means that it falls in the middle of the sentence, e.g.:

ང་སྐུ་གུ་ཡིན་དུས་ང་ལ་བྱི་ཡོད། **nga phūku yin-thü' nga-la khyī yö'.**

I had a dog when I was a child (*lit.* 'when I was a child, I had a dog').

Again, context or an additional time-word will show whether the sentence with **thü'** is set in the past, present, etc.

Tenpa is speaking about himself. So not surprisingly, he combines **thü'** with 'first-person' verbs; in the phrases **yin-thü'** and **yö'-thü'**. However, you use the same **yin-thü'** and **yö'-thü'** phrases for all three persons. You do not change the verb, e.g.:

ང་/བྱིད་རང་/ཁོང་སྐུ་གུ་ཡིན་དུས་...།

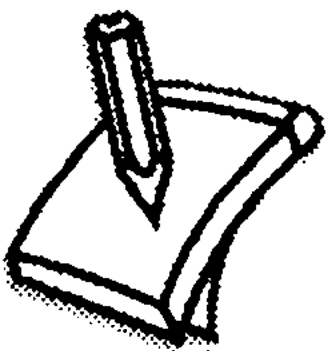
nga/khyērang/khōng phūkhu yin-thü' . . .

When I/you/he/she was a child . . .

The feature of using ‘first-person’ verbs in this way also occurs in other structures. It is explained in the Grammar section (The rule of the ‘essential’ verb).

■ Summing-up

None of the verbs introduced so far have different forms indicating different times (i.e. they have no conjugation). Whether talking about identity, existence, having or liking you rely upon context or a time-word to indicate whether the sentence refers to the past or present.



Exercise 5

Translate these sentences:

- 1 དང་སང་མི་དེ་ག་ཁྱུང་གི་ལས་བྱེད་རེད།
thengsang mi-the shung-ki läche' re'.
- 2 ལྷ་མོ་ལ་ཕྱུ་གྲུ་ག་འདྲ་མང་པོ་འདུག།
lhāmo-la phūku khaṅṭa mangpo tu'.
- 3 བསྟན་འཛིན་ལོ་ལྔ་ཡིན་དུས་ཁམས་ལ་ཡོད་རེད།
tāntsin lo-ngā yin-thü' khām-la yore'.
- 4 In the past, we were both at that school.
- 5 I used not to like Chinese food, but this is really tasty!
- 6 Nyima used to have an American boyfriend.
- 7 Weren't you in the bank just now?
- 8 You see that man over there? He used to be famous.



Dialogue 3



(CD1; 46)

Nyima has just arrived home after a get-together at the restaurant. She's speaking with her mother.

ཇ་མ། ག་འདྲ་བྱུང་། རྒྱུད་པོ་བྱུང་ངམ།
 ཉི་མ། རྒྱུད་པོ་བྱུང་།
 ཇ་མ། ཁ་ལག་ག་རེ་ག་རེ་འདུག།

ཉི་མ། འདྲ་མི་འདྲ་འདུག ཤ་མེད་ཁ་ལག་ཡང་(ཀྱང་)འདུག ཡིན་ནའང་ཤ་མོག་མོག་
དཔེ་ཞིམ་པོ་བྱུང་།

ཨ་མ། འོ་རེད། དཔལ་སྒྲོན་བ་ཁང་གི་མོག་མོག་དངོས་གནས་ཞིམ་པོ་ཡོད་རེད།
བ་ཁང་ལ་སྤུན་ཚོགས་འདུག་གས།

ཉི་མ། སྤུན་ཚོགས་མི་འདུག ཨ་མ་ལགས། ཇ་འདུག་གས།

ཨ་མ། ཇ་དམ་ལ་འདུག

ཉི་མ། ཨ་མ་ལགས། འདི་བྲང་མོ་འདུག

ཨ་མ། འོ་ན་ཞིམ་པོ་ཡོད་མ་རེད།

MOTHER khanta-chung. kyipo chung-ngä'.

NYIMA kyipo chung.

MOTHER khälak khare khare tu'.

NYIMA ta-minta tu'. shäme' khälak-yä tu'. yinnä: shä-momo pē:
shimpo chung.

MOTHER o-re', päṭön sakhang-ki momo ngönä' shimpo yore'.
sakhang-la phüntshok tu'-kä.

NYIMA phüntshok min-tu'. āma-la: cha tu'-kä.

MOTHER chatham-la tu'.

NYIMA āma-la: ti ṭhangmo tu'.

MOTHER ona shimpo yo ma-re'.

MOTHER *How was it? Did you have a good time?*

NYIMA *Yes.*

MOTHER *What food was there?*

NYIMA *There were all sorts. There was also vegetarian food.
But the meat momos were really tasty.*

MOTHER *Oh yes, Pälṭön Restaurant's momos are really good.
Was Phuntshok at the restaurant?*

NYIMA *No, Phuntshok wasn't there. Is there any tea, mother?*

MOTHER *Yes, in the thermos.*

NYIMA *Mother, this is cold!*

MOTHER *Well then, it won't be nice.*

A CB

Vocabulary

ག་འདྲ་བྱུང་།	khāṅṅa-chuṅ	how was it?
སྐྱིད་པོ་བྱུང་ངམ།	kyīpo chuṅ-ngä'	did you enjoy yourself/have a good time?
འདྲ་མི་འདྲ།	ṭa-minṭa	all sorts
ག།	shā	meat
ག་མེད།	shāme'	vegetarian (food)
མོག་མོག	momo	type of food (see Unit 9)
དཔེ།	pē:	very/really
འོ་རེད།	o-re'	oh yes!
ཇ་དམ།	chatham	thermos
ག་རེ་ག་རེ་འདུག	khāre khāre tu'	what is/was there? (the question-word is repeated, because the mother expects to hear more than one item in the answer)



Language point

6 Impressions and experiences: past and present

In accordance with what was stated in the last Summing-up, verbs in sentences with adjectives (e.g. **chēnpo** 'large' and **mangpo** 'many') like the others covered so far, generally don't have conjugation. However, with one group of adjectives there is an exception. These are the very subjective adjectives mentioned above in Language point 3, 'Reactions'. To that list, we can add **khākpo** ('difficult') and **lālāpo** ('easy'). Referring to the present, one still uses **tu'**, as already described. For example:

སློབ་ཚན་འདི་ཁག་པོ་འདུག **lōptshän-ti khākpo tu'**.

This lesson is difficult/I am finding this lesson difficult.

But to indicate that the sentence is set in the past, **tu'** can be replaced by the verb **chuṅ(-wa)**, e.g.:

ཐུགས་སྤྱོད་དེ་ལས་སྤོ་བྱུང་། **kyuktö'-the lälāpo chung.**

The test was easy/I found the test easy.

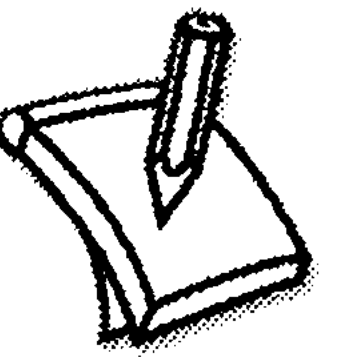
The question-particle for **chung** is **ngä**, and the negative form is **ma-chung**. But **chung** can only serve as a verb like this when a first person is talking about his or her own experience.

■ Tibetan text

The various ways of talking about the past and present covered in this unit are brought together in the following passage. It just about manages to shift between these times without using action verbs.

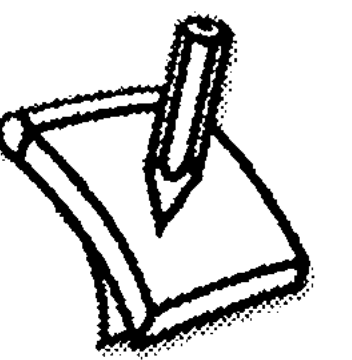
Exercise 6

First, try to read the passage out loud; if possible, without looking at the transliteration.



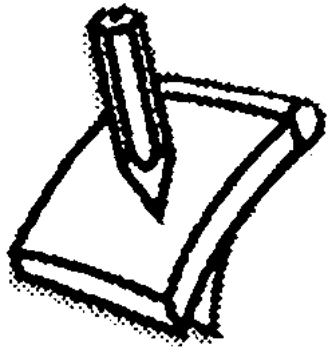
Exercise 7 (CD1; 49)

Using the transliteration if necessary, read the passage again, trying to get the correct emphasis and spacing. The CD will help.



ཁས་ས་སྤྱོད་ཁ་དེ་ཡག་པོ་བྱུང་། ངའི་ཐོགས་པོ་དང་ངོ་ཤེས་པ་མང་པོ་འདུག ཡིན་ནའང་
བཀྲ་ཤིས་མི་འདུག བཀྲ་ཤིས་ལྷོ་ཐོགས་པོ་ཡག་ཤོས་རེད། བཀྲ་ཤིས་ཡོད་དུས་སྤྱིད་བ་
ཡོད་རེད། ང་གཉིས་སྐྱ་གུ་ཡིན་དུས་རྟག་པར་མཉམ་དུ་ཡོད། ཡིན་ནའང་དེང་སང་བཀྲ་
ཤིས་ལ་དགའ་བོ་གསར་བ་ཡོད་རེད། དགའ་བོ་དའི་མིང་སྤྱོད་མ་རེད། སྤོ་མར་ང་ལ་
དགའ་བོ་གཅིག་ཡོད། ཞེ་ནི། མོ་རང་གི་མིང་ལ་། རེད། སྤོ་མ་རེད། བཀྲ་ཤིས་ཀྱི་དགའ་བོ་
གསར་བ་སྤོ་མར་ངའི་དགའ་བོ་རེད། ཞེ་ནི། ད་ལྟ་སྤོ་མ་ང་ལ་དགའ་བོ་ཡོད་མ་རེད།
ང་བཀྲ་ཤིས་ཀྱི་ཐོགས་པོ་ཡག་ཤོས་ཡིན། ཡིན་ནའང་དེང་སང་རྟག་ཅུ་ཁག་པོ་ཡོད་རེད།

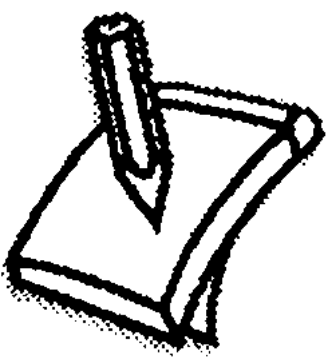
**khāsa līngka-the yakpo chung. ngä: thokpo thang
ngoshēnpa mangpo tu'. yinnä: tashi' min-tu'. tashi' ngä:
thokpo yakshō' re'. tashi' yō'-thü' kyīwa yore'. nga-nyī phūku
yin-thü' tākpa nyāmtu yō'. yinnä: thengsang tashi'-la kapo
sārpa yore'. ēni, kapo the: ming tölma re'. ngönma nga-la
kapo-cik yō'. ēni, morang-ki ming . . . re'. tölma re'. tashi'-ki
kapo sārpa ngönma ngä: kapo re'. ēni thanta tölma nga-la
kapo yo ma-re'. nga tashi'-ki thokpo yakshō' yin. yinnä:
thengsang tets khākpo yore'.**



Exercise 8

Answer the following questions (in English).

- 1 Do we learn the name of the speaker?
- 2 How many other people are mentioned by name?
- 3 Someone has a problem. What is it?
- 4 What is the cause of the problem?



Exercise 9

Finally, attempt a translation.

Unit Seven

ཇ་ཁང་ལ་སྐད་ཆ་ཅི་གྲོས་མོལ་གྲོས་ཤོད་པ།

chakhang-la k̄acha cīṭōmōlṭō' shāpa

Banter at the teahouse

In this unit you will learn how to:

- talk to friends informally
- construct sentences with action verbs
- describe what you and others did (intentional actions)
- use the agentive particle



Dialogue 1



(CD1; 50)

Sönam rings his friend Yeshe.



བསོད་ནམས།	མེ།
ཡེ་ཤེས།	མེ། བསོད་ནམས།
བསོད་ནམས།	མདང་དགོང་བྱིད་རང་ག་པར་བྱེན་པ་ཡིན།
ཡེ་ཤེས།	ང་ཟླ་བའི་རྩ་ལ་བྱེན་པ་ཡིན།
བསོད་ནམས།	ངའི་རྩ་ལ་ཡང་(འང་)ག་རེ་བྱས་ནས་ཡོང་མེད།
ཡེ་ཤེས།	ང་ཟླ་བའི་རྩ་ལ་ཞེ་དྲག་བསྐྱད་མེད། ང་ནང་ལ་སྤྱོད་པར་ལོག་པ་ཡིན། མདང་དགོང་ང་ཉོག་ཅམ་བདེ་པོ་མ་བྱུང་།
བསོད་ནམས།	སྤྱོད་པར་ཉལ་བ་ཡིན་པས།
ཡེ་ཤེས།	ཡིན། བྱིད་རང་ནང་ལ་བསྐྱད་པ་ཡིན་པས།

བསོད་ནམས། འོང། བསྐྱད་པ་ཡིན། ཡེ་ཤེས། རྩུ་ཉོ་ཡོད་པ། ང་ད་ལྷ་ཁོ་རང་མཉམ་དུ་ཡོད།
 ཞེ་ནི་ཁོ་རང་ལ་རོགས་པ་འདུག བྱི་རྒྱལ་གྱི་བུ་མོ་རྗེ་རྗེ་པོ་གཅིག
 ཡེ་ཤེས། ཞེ་ནི་ག་རེ་ཡོད་རེད།
 བསོད་ནམས། བྱིད་རང་བྱི་རྒྱལ་གྱི་བུ་མོ་ལ་དགའ་བོ་ཡོད་པ།
 ཡེ་ཤེས། ག་པར་ག་པར།
 བསོད་ནམས། རྩེད་མོ་ཡིན། ཡིན་ནའང་ང་ཚོ་ད་ལྷ་ཇ་ཁང་ལ་ཡོད། བྱིད་རང་ཤོག་ཨང།
 ཡེ་ཤེས། ཡ་ཡ།

SÖNAM we.
 YESHE we, sönam.
 SÖNAM tangkong khyērang khawa: chīnpa-yin.
 YESHE nga tawä:-tsā-la chīnpa-yin.
 SÖNAM ngä: tsā-la-yä khare-chänä yong-me.
 YESHE nga tawä:-tsā-la sheṭhak tä-me. nga ngāpo lokpa-yin.
 tangkong nga tēts tepo ma-chung.
 SÖNAM ngāpo nyälwa yin-pä.
 YESHE yin. khyērang nang-la täwa yin-pä.
 SÖNAM ong, täwa-yin. yeshē, tuwo yö-pa. nga thanta khōrang
 nyāmtu yö'. ēni khōrang-la rokpa tu'. chīkyäl-ki phumo
 nyīng-cepo cīk.
 YESHE ēni khare yore'.
 SÖNAM khyērang chīkyäl-ki phumo-la kapo yö-pa.
 YESHE khawa:-khawa.
 SÖNAM tsēmo yin. yinnä: ngantsho thanta chakhang-la yö'.
 khyērang shök-a.
 YESHE ya:ya.

SÖNAM *Hey!*
 YESHE *Hey, Sönam!*
 SÖNAM *Where did you go yesterday evening?*
 YESHE *I went to Dawa's place.*
 SÖNAM *Why didn't you come to my place as well?*
 YESHE *I didn't stay long at Dawa's. I went home early. I didn't
 feel so good last night.*
 SÖNAM *Did you go to bed early?*
 YESHE *Yes. Did you stay at home?*
 SÖNAM *Yes, I stayed at home. Yeshe, you know Duho? I'm with
 him at the moment. And he has a companion; a pretty
 foreign girl.*

YESHE	<i>So what?</i>
SÖNAM	<i>You like foreign girls, don't you?</i>
YESHE	<i>No way!</i>
SÖNAM	<i>I was just joking. But we're at the teahouse now. Come along!</i>
YESHE	<i>Okay.</i>

Vocabulary



མེ	wē	hey! (esp. an informal greeting, on the phone)*
ཡིན་(པ།)	yin(pa)	(auxiliary verb)
མེད་(པ།)	me(pa)	(auxiliary verb: negative)
ཡོང་བ།	yongwa	to come
བཞུད་པ།	tāwa	stayed
ཕྱིན་པ།	chīnpa	went (see below)
ལོག་པ།	lokpa	to return/come back
ཉལ་བ།	nyälwa	to lie down (implying: to sleep)
བདེ་པོ་མ་བྱུང་།	tepo ma-chung	didn't feel well
ཟླ་བ།	tāwa	(personal name)
ལྔ་པོར།	ngāpo	early
ཤོག	shōk	come! (see below)
ཚེད་མོ་ཡིན།	tsēmo yin	just joking!
ག་རེ་བྱས་ནས།	khare-chänä	why?
ག་རེ་ཡོད་རེད།	khare yore'	so what?
འོང།	ong	yes/okay
མདང་དགོང་།	tangkong	last night/yesterday evening
ག་པར་ག་པར།	khā:wa-khāwa	(emphatic denial)
ཡ་ཡ།	ya:ya	(response indicating agreement)
ཡོད་པ།	yō-pa	you know . . . (question tag form, used like tu'-ka in Unit 4)

* As a phone-greeting this rather brusque-sounding term imitates a similar one used in Chinese.



Language points

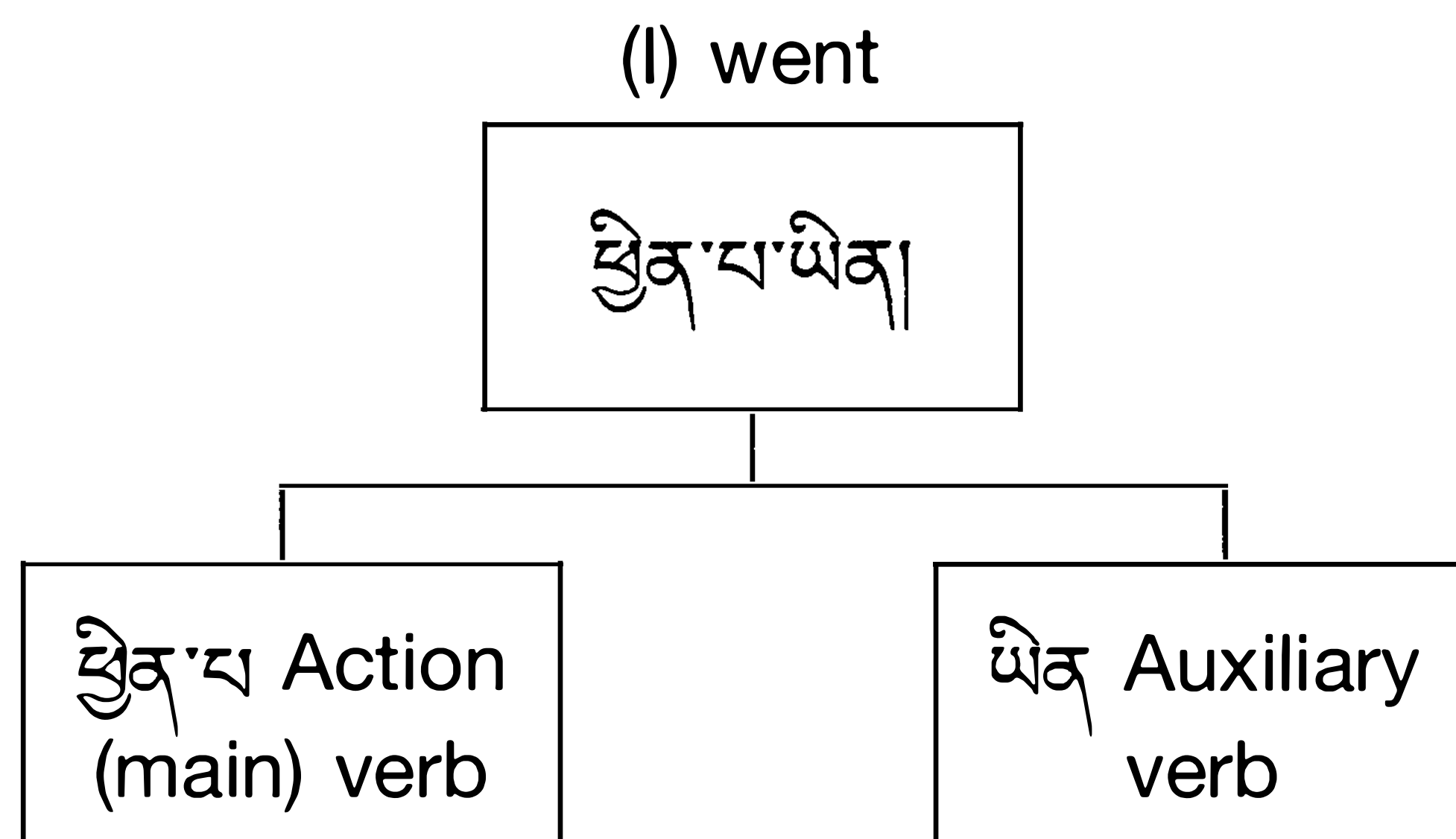
1 Action verbs

Aside from a small number of purely colloquial verbs (such as the single syllable **re'**), all Tibetan action verbs follow one of two patterns. They are either:

- (a) two-syllable verbs
- (b) composite verbs (see next unit)

Two-syllable verbs, like ཉལ་བ། **nyälwa**, derive from Old and Classical Tibetan. The second syllable must be either བ། **pa** or ར། **wa**, but this syllable is dispensable, as described below.

As imperatives (see Unit 5), action verbs can be used on their own. In almost all other situations they are fused together with a supporting, or *auxiliary* verb, forming a unit, e.g.:



There is little conjugation of action verbs in the spoken language; spoken forms usually don't follow the conjugation found in the written language (watch out for variation between the Tibetan-script and transliterated versions of the dialogues here: the conjugated forms of the written verbs are listed in the Tibetan–English glossary). Main verbs convey the activity itself, but most of the details, such as *when* and *by whom* the action was performed, are provided by the auxiliary (in conjunction with the particle which sometimes stands between the two verbs).

The most important action-verb distinction in colloquial Tibetan is between *intentional* and *non-intentional* verbs. The next few units all deal with the first:

2 Auxiliaries with intentional verbs

Through the previous units, a sort of profile for each of the copula verbs has been built up. They are used with certain persons (first person, second person, etc.), they have their own question-particles, tags and negated forms, and one of them functions as an evidential (showing first-hand experience). All the verbs used as copulas double as auxiliaries for action verbs. Almost all details of their copula-profile also apply when they are auxiliaries.

For instance, in sentences about the past, **yin** is the auxiliary used for first person(s), whereas **re'** is used for second and third.

ང་ཇ་ཁང་ལ་བྱིན་པ་ཡིན། **nga chakhang-la chīnpa-yin.**
I went to the teahouse.

ཁོ་རང་ལྷ་ཁང་ལ་བྱིན་པ་རེད། **khōrang lhākhang-la chīnpa-re'.**
He went to the temple.

The patterns for negative forms however differ a little:

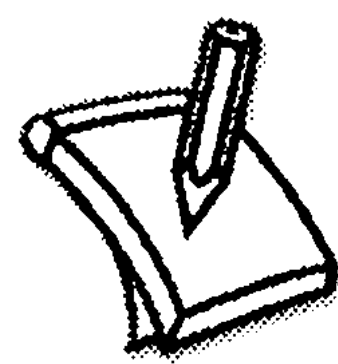
ང་ཁྲོམ་ལ་བྱིན་མེད། **nga thōm-la chīn-me.**
I didn't go to the market.*

ཁོ་རང་ནང་ལ་མ་བྱིན་པ་རེད། **khōrang nang-la ma-chīnpa-re'.**
He didn't go home.

* The Grammar section includes some remarks about the spelling of this negative auxiliary.

Exercise 1

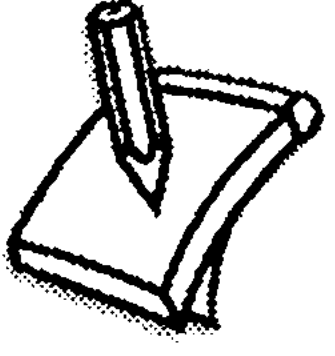
Match the personal pronouns and names of the first group to the appropriate verb-units of the second (more than one combination might be possible). One of the verb-units is *false*, and should be discarded.



1 ང། བྱིན་རང་ཚོ། ཟླ་བ། ང་ཚོ། ཡེ་ཤེས་དང་སྐྱོལ་མ།
nga khyērang-tsho tāwa ngantsho yeshē' thang tölma

2 ཉལ་བ་ཡིན། བྱིན་པ་མེད། ཡོང་མེད།
nyälwa-yin chīnpa-me yong-me

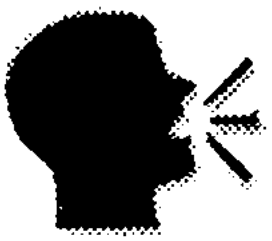
བསྐྱེད་པ་རེད། མ་ཡོང་བ་རེད། བསྐྱེད་པ་ཡིན་པས།
tāwa-re' ma-yongwa-re' tāwa-yin-pä



Exercise 2

Translate the following sentences:

- 1 ང་མགོན་ཁང་ལ་བསྐྱད་པ་ཡིན།
nga ṭönkhang-la tāwa-yin.
- 2 མོ་རང་བོད་གྱི་ཟ་ཁང་ལ་ཕྱིན་པ་རེད།
morang phö'-ki sakhang-la chīnpa-re'.
- 3 བྱེད་རང་ལྗེ་པོར་ག་རེ་བྱས་ནས་ཡོང་བ་ཡིན།
khyērang ngāpo khare-chänä yongwa-yin.
- 4 ས་ལ་མ་བསྐྱད་ཨང་།
sā-la ma-tä'-ā.
- 5 མངང་དགོང་ག་པར་ཉལ་བ་ཡིན།
tangkong khawa nyälwa-yin.



Dialogue 2

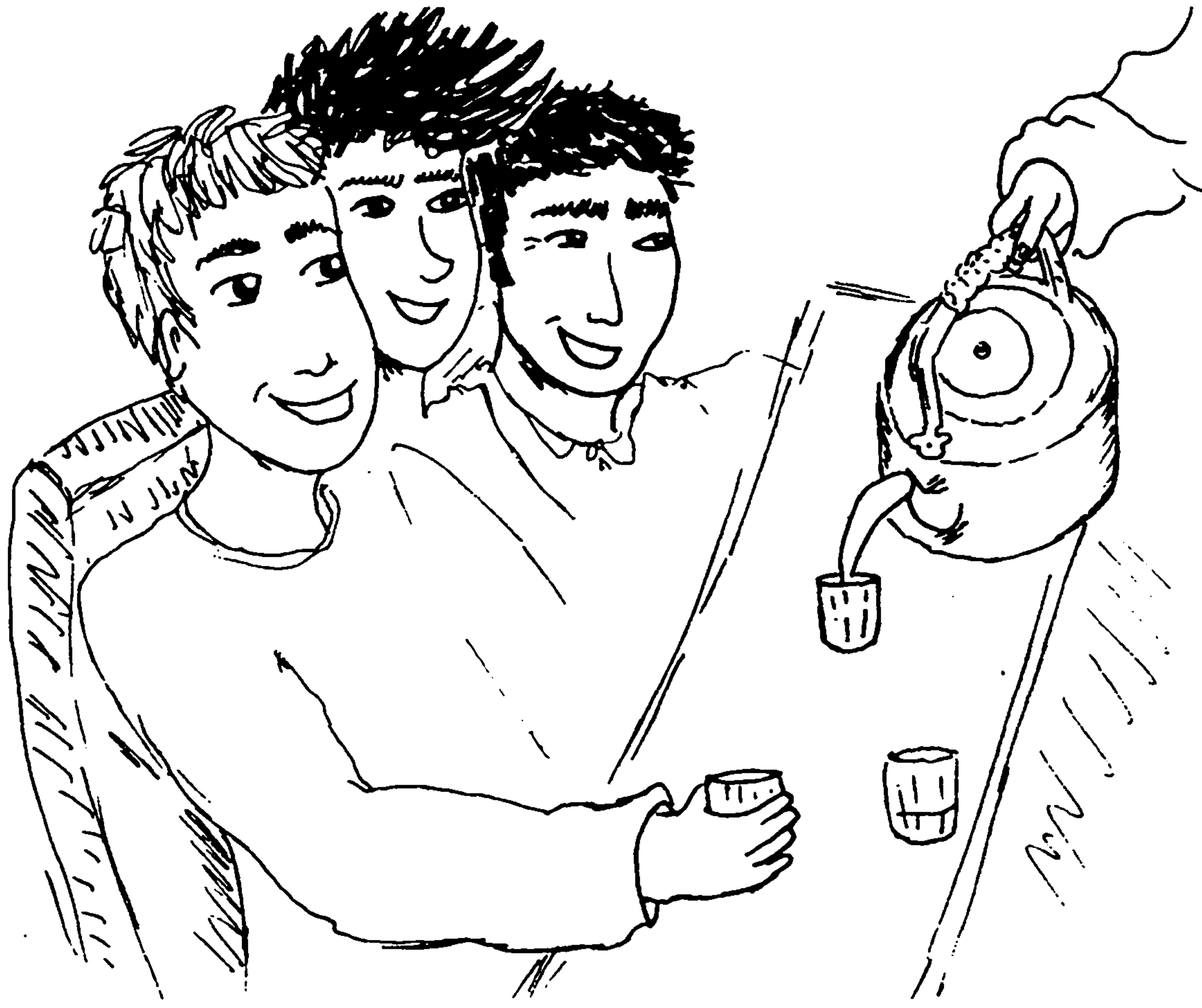


(CD1; 51)

Yeshe arrives at the teahouse. Duho, unsure about when to use formal (honorific) language, chooses to speak to Yeshe rather politely, but Yeshe doesn't reciprocate. Yeshe and Sönam address everyone, including the staff, informally.

- | | |
|-----------|---|
| རྩ་ཉོ། | འོ་ཡེ་ཤེས་ལགས་ཕེབས་སོང་། |
| བསོད་ནམས། | ཡེ་ཤེས། ང་ཚོ་འདྲིར་ཡོད། ཤོག་དང་། |
| རྩ་ཉོ། | ཡེ་ཤེས་ལགས། བཞུགས་དང་། |
| ཡེ་ཤེས། | མེ། བྱ་མོ། ང་ལ་ཇ་སྐྱད་དང་། ཕྱི་རྒྱལ་གྱི་བྱ་མོ་དེ་ག་པར་འདུག། |
| བསོད་ནམས། | མོ་རང་མགོན་ཁང་ལ་ལོག་ཕྱིན་སོང་། |
| ཡེ་ཤེས། | ཨ་ལ། ཨོ་ནི་རྩ་ཉོ། གཅིག་ཤོད་དང་། བྱ་མོ་དེ་བྱེད་རང་གི་དགའ་པོ་གསར་པ་
རེད་པས། ལྗེ་པོར་ལ་ག་རེ་བྱས་སོང་། |
| རྩ་ཉོ། | ཨ་ཚོ། དེ་འདྲ་མ་གསུངས་དང་། ཁོང་ངའི་དགའ་པོ་མ་རེད། |
| ཡེ་ཤེས། | བྱེད་རང་གཉིས་ཕྱི་རྒྱལ་ནས་ག་དུས་ཡོང་བ་ཡིན། |
| རྩ་ཉོ། | ཁས་ས་རང་། |
| ཡེ་ཤེས། | ཟླ་ཉིན་བྱེད་རང་འདྲིར་ག་རེ་བྱས་ནས་ཡོང་མེད། |
| རྩ་ཉོ། | ཟླ་ཉིན་ང་ལ་དདུལ་མང་པོ་མེད། ཡིན་ནའང་ངས་ལས་ཀ་མང་པོ་བྱས་པ་ཡིན། |

ཡེ་ཤེས།	ད་ལོ་དངུལ་མང་པོ་ཡོད་པས།
རྩ་རྟོ།	ལགས་ཡོད།
ཡེ་ཤེས།	འོ་ན་ང་ལ་རྟོག་ཚམ་སྤྲད་དང་།
DUHO	o yeshē'-la: phēp-sōng.
SÖNAM	yeshē', ngantsho tä: yö'. shōk-thang.
DUHO	yeshē'-la: shu:-thang.
YESHE	wē, phumo nga-la cha tä'-thang. chīkyäl-ki phumo-the khawa: tu'.
SÖNAM	morang tönkhang-la lokchīn-sōng.
YESHE	ākha. ēni tuho, cīk shā'-thang. phumo-the khyērang-ki kawo sārpa re'-wä'. ngāma-the-la khare chā-sōng.
DUHO	ātsi. thenṭä ma-sūng-thang. khōng ngä:-kawo ma-re'.
YESHE	khyērang-nyī' chīkyäl-nä khathü' yongwa-yin.
DUHO	khāsa-rang.
YESHE	tanyin khyērang tä: khare-chänä yong-me.
DUHO	tanyin nga-la ngül mangpo me'. yinnä: ngä' läka mangpo chāwa-yin.
YESHE	thalo ngül: mangpo yö'-pä.
DUHO	la:-yö'.
YESHE	ona, nga-la tēts tä-thang.
DUHO	<i>Oh, Yeshe has arrived!</i>
SÖNAM	<i>Yeshe, we're here, come over!</i>
DUHO	<i>Yeshe, please sit!</i>
YESHE	<i>Hey (to the female waitress), give me a tea!</i> <i>So where is the foreign girl?</i>
SÖNAM	<i>She went back to the hotel.</i>
YESHE	<i>What a pity! So Duho, tell us something. Is the girl your new girlfriend? What happened to the last one?</i>
DUHO	<i>(slightly exasperated) Oh, don't say that! She's not my girlfriend.</i>
YESHE	<i>When did you [two] come from abroad?</i>
DUHO	<i>Just yesterday.</i>
YESHE	<i>Why didn't you come here last year?</i>
DUHO	<i>Last year I didn't have much money. But I worked a lot.</i>
YESHE	<i>Have you got much money this year?</i>
DUHO	<i>Yes, I have.</i>
YESHE	<i>Well then, give some to me!</i>


**A
CB**
Vocabulary

ཁྱེད་རང་གཉིས།	khyērang-nyī'	you (two)
ཕྱོད་པའོ།	phēp(pa)	went; came (polite)
ག་རེ་བྱས་སོང་།	khare chā-sōng	what happened?
རང་།	rang	just/really, etc. (emphatic)
སོང་།	sōng	auxiliary verb (see below)
ལོག་ཕྱིན་པ།	lokchīnpa	went back/returned (for people)
ཨ་ཙེ།	ātsi:	(exclamation; surprise, dismay, irritation, etc.)
དེ་འདྲ།	thentä	like that/that way (in relation to actions)
གཅིག་ཤོད་དང་།	cīk shā-thang	say/tell (us) something! (ཤོད་པ། shā'pa to explain/describe)
ངས་ལས་ཀ་མང་པོ་ བྱས་པ་ཡིན།	ngä' läka mangpo chāpa-yin.	I worked a lot (explained below)
ད་ལོ།	thalo	this year
ཟླ་ཉིན།	tanyin	last year
ཨ་ཁ།	ākha	what a pity!
ཤུད་དང་།	tä'-thang	give!
ལྔ་མ།	ngāma	former

Language point



3 The 'first-hand' auxiliary སོང་།

Unit 4 explained how **tu'** is used as a copula verb, when the speaker has first-hand knowledge of what she or he is reporting. Such reporting also occurs with actions. A speaker who has first-hand experience of an intentional action performed by someone else will report it using the verb སོང་(བ།) **sōng(wa)** as the auxiliary.

negative form: མ་སོང་། **ma-sōng**
 question-particle form: སོང་ངམ། **sōng-ngä'**

This auxiliary is used to report actions done in the past (corresponding to the English simple past, e.g. 'Tenzin stayed'), but sometimes also those which have just occurred (paralleling the present perfect, e.g. 'Tenzin has arrived').

Exercise 3



The following translated text is Dawa's account of Yeshe's visit the previous evening. List the verbs in the passage, then separate them into those for which *first-hand experience* forms – either **sōng(wa)** as the auxiliary, or **tu'** as a copula – would be appropriate, and those for which they would not.

“Last night I got back home early. Yeshe came to my place at about seven. He also came to my place the night before, but I wasn't there. My neighbour saw him, and told me he'd been there. Last night Yeshe and I drank tea and talked for a while. I asked if he would go to see Sōnam later. But he said he was not well. He went home. At least that is where he said he was going . . .”

Language point



4 Coming and going

The different forms of an action verb (past, imperative, etc.) are generally very similar. The exceptions are the verbs of 'coming' and 'going'.

	<i>Present</i>	<i>Future</i>	<i>Past</i>	<i>Imperative</i>
to go	འགོ་བ། ṭowa	འགོ་བ། ṭowa	ཕྱིན་བ། chīnpa	རྒྱུགས། kyuk
to come	ཡོང་བ། yongwa	ཡོང་བ། yongwa	ཡོང་བ། yongwa	ཤོག། shōk

Here **shōk** is a main verb, not a verb complement, as it was in Unit 5.

These imperative forms are only used in the affirmative. The negatives follow the usual pattern: ‘don’t go!’ is མ་འགོ **ma-ṭo** and ‘don’t come!’ is མ་ཡོང། **ma-yong**. One might expect འགོ **ṭo** to mean ‘go (away)!’, but in fact it means, ‘let’s go!’

A **lathön** is used to mark a destination or location, as well as certain activities, that one goes ‘on’ or ‘for’, such as ‘a holiday’ (གུང་སེང། **kungseng**), or ‘a wander around’ (འཁྱམས་འཁྱམས། **khyāmkyam**):

ང་ལྷེ་དགེ་ལ་ཕྱིན་པ་ཡིན།

nga terge-la chīnpa-yin.

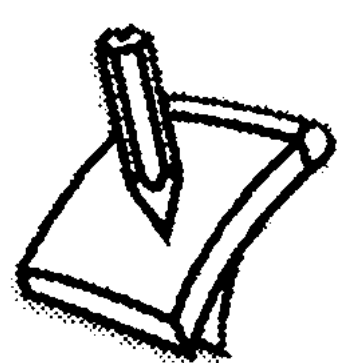
I went to Derge (a Tibetan town).

ང་ཚོ་དགོན་པ་ལ་བསྐྱེད་པ་ཡིན།

ngantsho kompa-la tāwa-yin.

We stayed at the monastery.

One cannot refer to a person as a location. One does not go to Sönam, or even Sönam’s, but always the ‘place’ where Sönam is (བསོད་ནམས་ཀྱི་སྐ། **sōnam-ki tsā**).



Exercise 4

Below is a student’s completed test. He had to finish some sentences by adding the missing auxiliaries (underlined>, and in each case give a reason why the chosen auxiliary was the correct one. He didn’t score highly. He got some of the auxiliaries wrong, because his reasoning was faulty or incomplete. For instance, no.1: the subject *does* have first-hand experience, and **sōng** is an auxiliary which indicates that. However, he was still wrong, because **sōng** isn’t used for first-person, intentional actions.

- Identify any of the sentences (apart from no. 1) which are incorrect
- Correct the auxiliaries
- Supply correct reasons

- 1 ང་ནང་ལ་བྱེན་མ་སོང་།
nga nang-la chīn ma-sōng.
– སོང་།; because the action is experienced first-hand
- 2 བྱེད་རང་ཚོ་རྒྱ་ནག་ལ་བྱེན་བ་ཡིན་པས།
khyērang-tsho kyānak-la chīnpa yin-pä.
– ཡིན།; because of the rule of anticipation
- 3 མི་དེ་སྤྱི་རྩལ་ཉལ་བ་ཡིན།
mi-the sü:-tsā-la nyälwa-yin.
– ཡིན།; because of the rule of anticipation
- 4 ཁས་ས་ང་བསྐད་སོང་ང་།
khāsa nga tä' sōng-nga.
– སོང་།; because the action is experienced first-hand
- 5 བྱེད་རང་འབྲམས་འབྲམས་ལ་བྱེན་སོང་ངས།
khyērang khyāmkyam-la chīn sōng-ngä.
– སོང་། because it is a second person (you) auxiliary
- 6 ང་འི་རི་སྐང་ལ་བྱེན་མེད།
nga ri: kang-la chīn-me.
– མེད། because the first person didn't go

Exercise 5

Translate these sentences:

- 1 When did you go on holiday?
- 2 I sat there yesterday, but not today.
- 3 Don't go inside that old building!
- 4 The road is not good; we did not go.
- 5 Tashi slept at his elder sister's.
- 6 I didn't go to work; it was Saturday.

Language point

5 Question responses

To a question about an action, such as 'Did you sleep/lie on the ground?'

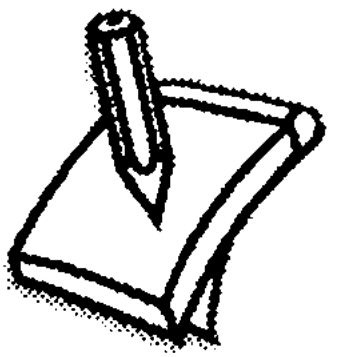
khyērang sā-la nyälwa yin-pä. བྱེད་རང་ས་ལ་ཉལ་བ་ཡིན་པས།

one can respond

either with the whole verb-unit: ཉལ་བ་ཡིན།

or the auxiliary verb alone: ཡིན།





Exercise 6

Go through Dialogue 2 again, and answer these questions:

- Do any responses not follow either of the aforementioned patterns?
- How do Duho's attempts to speak politely manifest in his responses?



Language point

6 The agentive particle

When Duho said 'I worked a lot', towards the end of Dialogue 2, he added ས། **sā** to the word for 'I', to form རས **ngä**'. This is the 'agentive' particle (Tibetan རྩེད་སྒྲ། **cheṭa**).

This particle marks the subject (or more properly, the *doer*, or *agent* – the person or thing responsible for the act). However, generally it is only required when the action verb in the sentence is a transitive one. Much more could be said about this particle (further discussion can be found in the Grammar section), but the important point for the learner is to know where and where not to use it. For those unfamiliar with the transitive–intransitive distinction, a starting point (and nothing more than that) could be to follow this rough guide:

When the action does *not* require the involvement (the movement or re-positioning) of the whole body, *add the particle*. When the action does require such involvement (e.g. the actions of coming, going, sitting, etc.) don't add the particle.

This is sufficient to work with the verbs and situations introduced in the next few units. In the longer term, the Tibetan–English glossary distinguishes between all those action verbs which do, or do not generally require use of the particle.

The forms of the agentive particle are very similar to those of the genitive, except that **sā** always features (for more details, see the Grammar section);

- | | |
|--------------------|--------------------|
| genitive particles | – གྱི་གི་གྱི་འི། |
| agentive particles | – གྱིས་གིས་གྱིས་ས། |

Hence the **sā** will either be incorporated into the syllable (agent) where there is no consonant ending, or stand separate from it, where there is. So to indicate that it was Dawa or Tenzin who did a particular action, the particle is added thus:

ལྷ་བ།	tawa	→	ལྷ་བས།	tawā'
བསྟན་འཛིན།	tāntsin	→	བསྟན་འཛིན་གྱིས།	tāntsin-ki'

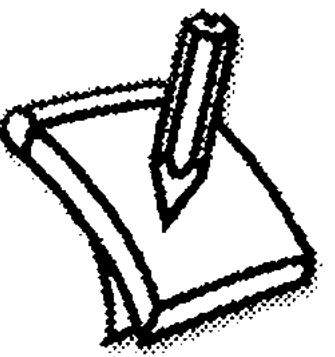
If both 'Dawa and Tenzin' performed the action together, usually only the last one mentioned (i.e. Tenzin) has the particle added.

The agentive particle has to be attached to the subject (agent), so it cannot be heard on the frequent occasions when the subject is only implied.

The agentive particle is the only one of the Tibetan particles that is stressed when spoken. In the transliteration, this will be indicated by its having a tone-marker.

Exercise 7

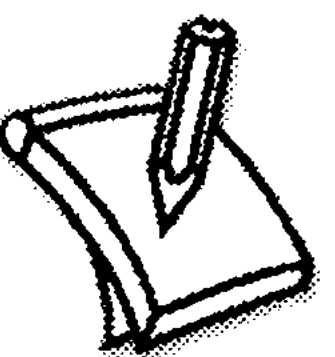
Go back to Dialogues 1 and 2. Identify those verbs which require the use of the agentive particle in each.



Exercise 8

Make the following into agents, by adding the written form of the agentive particle to each:

- | | |
|---------------|----------------------|
| 1 you | 4 the government |
| 2 we | 5 the car |
| 3 our parents | 6 Dawa and Phuntshok |



Unit Eight

ཚུ་ཚོང་ག་ཚོང་ལ།

chūtshö' khātshö'-la

At what time? (Making arrangements)



In this unit you will learn how to:

- tell the time
- talk about what you or others are doing now
- fix appointments and make plans (speaking about the future)
- have a phone conversation
- use a phrase equivalent to 'because'
- say the calendar dates



Dialogue 1



(CD2; 01)

Sönam phones Duho. (Translations of this and following dialogues can be found in the glossary.)

བསོད་ནམས། བཤམ་ རུ་རྟོ། བྱིང་རང་ག་རེ་བྱེད་གྱི་ཡོད།
 རུ་རྟོ། ད་ལྟ་ང་དམིགས་བསལ་གང་ཡང་བྱེད་གྱི་མེད།
 བསོད་ནམས། རུ་རྟོ། རོ་དགོང་ལྗོངས་གར་ཁང་ལ་ལྟ་མོ་ཡོད་རེད། ང་གཉིས་འགོ།
 རུ་རྟོ། ཚུ་ཚོང་ག་ཚོང་ལ།
 བསོད་ནམས། ལྟ་མོ་ཚུ་ཚོང་བདུན་པ་ལ་ཡོད་རེད།
 རུ་རྟོ། ད་ལྟ་ཚུ་ཚོང་ག་ཚོང་རེད།
 བསོད་ནམས། ཚུ་ཚོང་ལྔ་པ་ཅམ་རེད། ད་ལྟ་བྱིང་རང་ལ་ལས་ཀ་ཡོད་མ་རེད་པ། ལྷན་ལ་ང་
 ཚོ་སློམ་ལ་འགོ། ག་སྐྱིག་བྱེད་ཨང་། ང་བྱིང་རང་གི་རྩ་ལ་ཡོང་གི་ཡིན།

རྩ་དྲོ།	བསོད་ནམས་སྐྱུག་དང་། ལུ་ཚོད་དུག་པ་ནས་དུག་དང་ཕྱེད་ཀའི་བར་ལ་དུས་
	ཚོད་མེད། འདྲིའི་མི་གཅིག་ཡོང་གི་རེད།
བསོད་ནམས།	ཡིན་ནའང་དེའི་རྗེས་ལ་སྟོང་པ་ཡིན་པས།
རྩ་དྲོ།	ཡིན།
བསོད་ནམས།	འོ་ན་སྟོན་ལ་ང་ནང་ལ་འགོ་གི་ཡིན། ལུ་ཚོད་དུག་དང་ཕྱེད་ཀའི་རྗེས་ལ་ཡོང་
	གི་ཡིན།

SÖNAM	we, tuho, khyērang khare chiki-yö’.
DUHO	thanta nga mīksäl khä: chiki-me’.
SÖNAM	tuho, thokong tökarkhāng-la tāmo yore’. nga-nyī’ to.
DUHO	chūtshö’ khātshö’-la.
SÖNAM	tāmo chūtshö’ tünpa-la yore’.
DUHO	thanta chūtshö’ khātshö’ re’.
SÖNAM	chūtshö’ ngāpa-ts re’. thanta khyērang-la läka yo ma-re’-wa. ngān-la ngantsho thōm-la to. thatik chi’-ā. nga khyērang-ki tsā-la yongki-yin.
DUHO	sōnam kuk-thang. chūtshö’ thukpa-nä thuk-thang chēkā: phar-la thütshö’ me’. tä: mi-cik yongki-re’.
SÖNAM	yinnä: thä: ce-la tōngpa yin-pä.
DUHO	yin.
SÖNAM	ona ngān-la nga nang-la toki-yin. chūtshö’ thuk-thang chēkā: ce-la yongki-yin.

Vocabulary



སྐྱུག་གར་ཁང་།	tökarkhāng	theatre
ཅས།	ts	around/approximately
དམིགས་བསལ།	mīksäl	special/particular
ཕྱེད་ཀ།	chēka	half
སྟོན་ལ།	ngān-la	before that
དེའི་རྗེས་ལ།	thä: ce-la	after that
ལུ་ཚོད་དུག་པ།	chūtshö’ thukpa	six o’clock
ལུ་ཚོད་ག་ཚོད་ལ།	chūtshö’ khātshö’-la	at what time?

ཚུ་ཚོང་ག་ཚོང་རེད།	chütshö' khätshö' re'	what time is it?
ག་མྱིག་བྱེད་པ།	ṭhätik-chepa	to get ready/make preparations
བྱེད་རང་ག་རེ་བྱེད་གྱི་ཡོད།	khyērang khare chiki-yö'	what are you doing?
ལྟོ་མོ།	tāmo	spectacle/performance (either live or viewed through various media)
དོ་དགོང་།	thokong	this evening
ཁྲོམ།	ṭhōm	market
སང་ཉིན།	sāngnyin	tomorrow
དུས་ཚོད།	thütshö'	time
བར་ལ།	phar-la	between
རྫོང་པ།	tōngpa	free (for time)
སྐྱུག་པ།	kukpa	to wait



Language point

1 Intentional action verbs: standard forms for future and present

To convey that an action is presently being performed, or will, with some certainty, be performed one uses standard verb-units for the present and future, respectively.

In the spoken language, the present and future forms of action verbs sound the same (i.e. they have no conjugation). Instead the whole verb-unit will indicate the time-frame of an action. To form this verb-unit, the last syllable of the main verb's dictionary form is dropped, and replaced by what looks like a linking particle. After this particle, an auxiliary is added, e.g.:

Future	འགྲོ་གི་ཡིན།	ṭoki-yin	(I) shall go
Present	འགྲོ་གི་ཡོད།	ṭoki-yö'	(I) am going

The linking particle follows almost the same pattern as the genitive (Unit 3).

In the spoken language, the sound is a uniform neutral-tone **ki**. In the written sentences it will appear in one of three forms – ཀྱི་གི་གྱི། – (there is no རྟོ། here; it is replaced by གི།).

The main information about when and by whom the action is done is provided by the auxiliary verb. These auxiliaries again take the same form as the copulas of previous units. An auxiliary verb from the identity category (**yin** or **re'**) is used to indicate a future action, whereas one of existence (**tu'**, **yö'**, or **yore'**) shows a present action.

As was explained in Unit 7, the general 'profile' of these auxiliaries (which person they are used for, their question-particles, etc.) is the same as when they acted as copulas.

Examples:

ང་ལས་ཀ་ལ་འགོ་གི་མེན།

nga läka-la ṭoki-me:.

I shall not go to work.

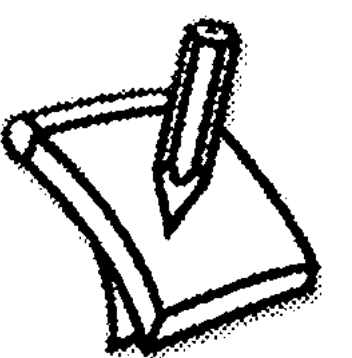
ཁྱེད་རང་/ཁོ་རང་སྐྱུག་ཁང་ལ་འགོ་གི་རེད།

khyerang/khorang ṭakhang-la ṭoki-re'.

You/he will go to the post office.

In Unit 7, the **cheta** (agentive particle) was introduced. It features regularly when the sentence is set in the past. In present and future sentences however, it is often omitted. This point is discussed further in the Grammar section.

Exercise 1



Translate:

1 མང་ཉིན་ང་ནང་ལ་བསྐྱེད་ཀྱི་མེན།

sāngnyin nga nang-la tāki-me:.

2 ཁྱེད་རང་གི་གྲོགས་པོ་ག་པར་འགོ་གི་རེད།

khyerang-ki ṭokpo khawa ṭoki-re'.

3 ཁང་མིག་ཚུང་ཤོས་དེ་ལ་སྐྱུ་ཉལ་གྱི་འདུག།

khāngmik chūngshö' the-la sū nyālki-tu'.

4 ཁྱེད་རང་ཚོ་ག་དུས་ལོག་གི་ཡིན།

khyerang-tsho khathü' loki-yin.

5 མི་དེ་དངུལ་སྐྱེད་ཀྱི་མ་རེད།

mi-the ngül tāki ma-re'.



Language point

2 Telling the time

An *ordinal number* is formed by adding the syllable **pā** after a *cardinal number* (see Unit 3), e.g.:

གཉིས།	nyī'	(two)	→	གཉིས་པ།	nyī'pa	(second)
དགུ།	ku	(nine)	→	དགུ་པ།	kupa	(ninth)

The exception to this is 'first', which has a completely different word: དང་པོ། **thangpo. thütshö'** is the general word for 'time'. But the word for both 'hour' and 'timepiece' ('clock', 'watch', etc.) is **chütshö'**, which appears in the question 'what time is it?' (*lit.* 'How many hours?') Ordinal numbers are used to indicate different hours o'clock.

For half hours one switches back to cardinal numbers (except for 1, which remains **thangpo**), and links the word for 'half' (**chēka**) to the o'clock with **thang** ('and'). For example:

five o'clock	ལྔ་ཚེད་ལྔ་པ།	chütshö' ngāpa
half past five	ལྔ་ཚེད་ལྔ་དང་ཕྱེད་ཀྱ།	chütshö' ngā-thang chēka

No equivalents for 'quarter' are used. There are two ways of including minutes. The 'shorter' version involves simply adding the minutes (**kārma**) to the hour, like with the half hours (the word for 'hour' is sometimes also omitted).

7.15 (ལྔ་ཚེད་)བདུན་དང་སྐར་མ་བཅོ་ལྔ།
(chütshö') tün-thang kārma cōngā

10.45 (ལྔ་ཚེད་)བརྒྱ་དང་སྐར་མ་བཞི་བརྒྱ་ཞེ་ལྔ།
(chütshö') cū-thang kārma shipcū-shengā

The longer version uses cardinal numbers for the hours, and phrases equivalent to 'past' (**yöl-nā**) for times up until the half hour (i.e. minutes 1–29), and 'to' (**sinpa-la**) for times after the hour (minutes 31–59). The longer versions of 7.15 and 10.45 are:

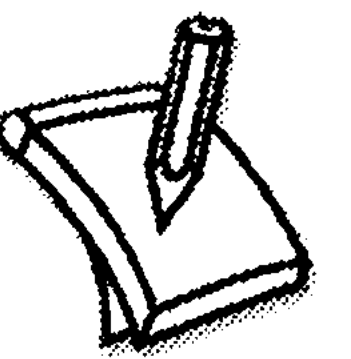
ལྔ་ཚེད་བདུན་པ་ཡོལ་ནས་སྐར་མ་བཅོ་ལྔ་(རེད།)
chütshö' tünpa yöl-nā kārma cōngā (re')

ལྔ་ཚེད་བརྒྱ་གཅིག་ཟིན་པ་ལ་སྐར་མ་བཅོ་ལྔ་(འདུག།)
chütshö' cūcik sinpa-la kārma cōngā (tu')

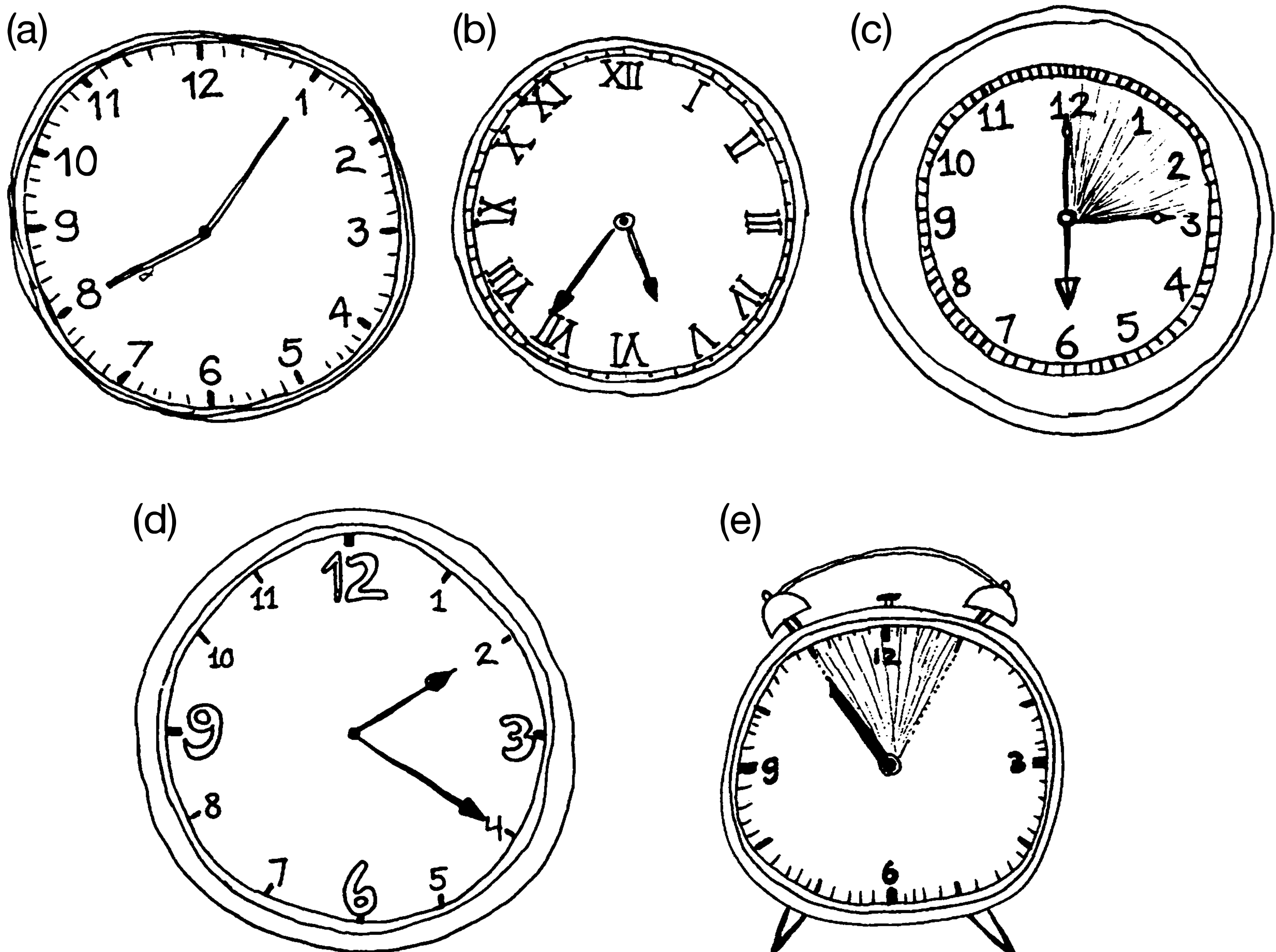
However, Tibetans tend not to be very precise about time. The syllable **-ts** ('around') is used liberally, and rather than in minutes, times are frequently described in terms of being either 'past' (**yöl** + auxiliary) or 'coming up to' (**sin** + auxiliary) the hour or half hour.

There are no colloquial terms for a.m. or p.m. When clarification is necessary, words for 'day', 'night', or 'evening' (དགོང་དག **kongthak**) and 'morning' (ཞོགས་པ། **shokpa**) are added.

Exercise 2



Give these times in Tibetan:



Language points



3 Composite verbs and verbalisers

Two-syllable verbs were introduced in Unit 7. Some of those (such as 'eating' and 'drinking') require an object. For example, to say the equivalent of 'I ate', or 'We'll have a drink', one must either mention

the type of food or drink (the object), or at the very least, say གཅིག (cīk), which is equivalent to 'something'.

Apart from the two-syllable verbs, there are composite verbs. Here a *noun* and *verb* are fused together, to compose a new action verb.

Noun + **Verb**

ཤ་སྐྱིག་ **thatik** (preparation) + རྩེད་པ། **chepa** (to do) = ཤ་སྐྱིག་རྩེད་པ།
'to make preparations'

Unlike the example with food and drink, where one can choose a variety of objects (nouns), both the noun and verb parts of the composite verbs are fixed. The second part of the composite (**chepa**, in the example) turns the whole thing into a verb. For this reason it is referred to as a 'verbaliser'. Almost all colloquial composite verbs use one of these four verbalisers:

རྩེད་པ།	གཏོང་པ།	བཟོ་པ།	རྒྱག་པ།
chepa	tāngwa	sqwa	kyapa

Some of these have meanings in their own right: the first three can be understood as 'to do', 'to send', and 'to make', respectively. But as *verbalisers*, their meaning is more fluid, and varies, depending upon the combination. Here are some illustrations:

ལས་ཀ་རྩེད་པ།	lāka-chepa	to work
ཉོ་ཆ་རྒྱག་པ།	nyopcha-kyapa	to shop
མོ་ཏ་གཏོང་པ།	mōṭa-tāngwa	to drive
ཚོང་རྒྱག་པ།	tshōng-kyapa	to trade
སློབ་སྦྱོང་རྩེད་པ།	lōpcong-chepa	to study
སྐད་གཏོང་པ།	kā'-tāngwa	to call to; to invite
རོགས་པ་རྩེད་པ།	rokpachepa	to help
ཆང་ས་རྒྱག་པ།	chāngsa-kyapa	to get married

སྐད་རྒྱག་པ། **kā'-kyapa** to shout (but **kā'** is also 'language', e.g. **phökā'** is 'spoken Tibetan', so བོད་སྐད་རྒྱག་པ། **phökā'-kyapa** is 'to speak Tibetan' – both the act and the ability)

Question-words and adverbs are usually placed in between the noun and verbaliser parts of the composite as in Dialogue 2, Unit 7: **ngä' lāka māngpo chāwa-yin**. 'I worked a lot'.

4 The written-spoken divide: verbs

As already stated, spoken Tibetan relies heavily upon auxiliary verbs to indicate time. The sound of the main verb will not necessarily change to reflect different times. But there is verb conjugation (i.e. different forms for the past, present, and future) in written Tibetan. So when writing sentences, one needs to choose the correct form of the main verb. These forms can be found in the glossary. In composite verbs, it is the verbaliser which has conjugation. There is more discussion about these issues in the Grammar section.

Exercise 3

Translate:

- 1 What is she doing now?
- 2 They invited me, but I didn't go.
- 3 What language are they speaking?
- 4 I shall sit next to you in the car.
- 5 Tenzin isn't here? Well then, I shall wait.
- 6 You did the shopping. I shall make food.



Language point



5 Other time-related phrases

Note that the structures used for talking about things in time (Dialogue 1) are similar to those used for talking about things in space (i.e. location, Unit 4). You situate an action or event in time by using a **lathön**, which can translate as 'at', 'on' or 'in'. Then to talk about 'after' or 'before' something (i.e. one time in relation to another), you follow the same pattern as the more specific terms for location, linking the time-word to that something with a genitive particle.

Examples:

དེའི་ཕྱིན་ལ།

the: ngän-la

before that

ང་ཚོའི་རྗེས་ལ།

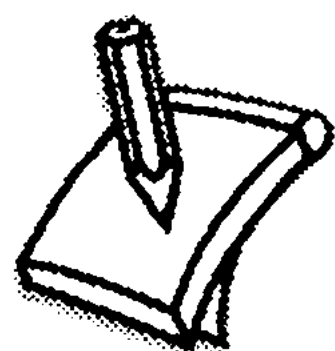
ngan-tshö: ce-la

after us

ལྷ་ཚོ་གསུམ་གྱི་རིང་ལ།

chütshö' sūm-ki ring-la

for three hours



Exercise 4

Put these times together with the actions in full Tibetan sentences. Consult the glossary if necessary.

- (a) 10.00 – I shall work
- (b) 11.30 – you will eat
- (c) 17.10 – we were not here
- (d) 14.00 – Dawa went to the restaurant
- (e) now – will you come here?
- (f) 23.00 – go home!

Example:

མུ་ཚོད་གསུམ་དང་བྱེད་ཀ་ལ་ང་སློབ་སྦྱང་བྱེད་ཀྱི་ཡིན།

chūtshö' sūm-thang chēka-la nga lōpcong cheki-yin.

At half past three, I shall study.



Exercise 5

Marked in bold is the situation. Provide the necessary information in Tibetan, in no more than three sentences each time. Don't forget to use polite verbs when appropriate:

- 1 **You are making an appointment to see someone.** Inform the person that you will: (a) come to his/her office; (b) come at 14.15; (c) work up until (བར་དུ། **pharthu**) then.
- 2 **Someone who wants to meet up with you today rings.** Inform this person that: (a) no, you don't have time today; (b) you will be at home tomorrow morning; (c) she could come at 11.00.
- 3 **You are at a restaurant, and ring a friend.** Inform your friend: (a) where you are; (b) that you are together with an acquaintance; (c) that he/she could come along before 19.00.



Language point

6 གང་ཡིན་ཟེར་ན། **'Because'**

A straightforward way to express something like 'because' is the phrase **khangyin-serna**. When written, this is inserted between two sentences, but stands separate from them. The sentence which follows it is always the reason or justification for the previous one.

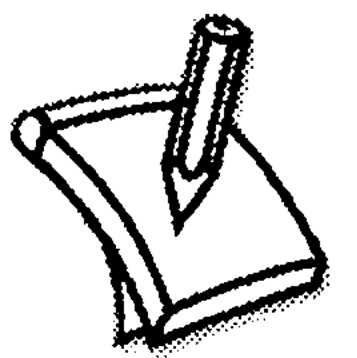
དེ་རིང་ང་ཇ་ཁང་ལ་ཡོང་གི་མིན། གང་ཡིན་ཟེར་ན། ང་ལ་ལས་ཀ་མང་པོ་ཡོད།
**thering nga chakhang-la yongki-me: khangyin-serna nga-la
 läka mangpo yö'.**

I am not coming to the teahouse today, because I have a lot of work.

ཁོ་རང་(གིས་)ང་ལ་རོགས་པ་བྱེད་གི་རེད། གང་ཡིན་ཟེར་ན། ཁོ་རང་ངའི་གྲོགས་པོ་རེད།
**khōrang(-ki') nga-la rokpa cheki-re' khangyin-serna khōrang
 ngä: thokpo re'.**

He will help me, because he's my friend.

Exercise 6



On the left is what you have decided to do, or not do. On the right is the reason. Make these into the five Tibetan sentences suggested, using **khangyin-serna**:

- | | |
|--------------------------------------|------------|
| (a) Not staying in that big hotel | expense |
| (b) Going to your friend's | time |
| (c) Going on a picnic | holiday |
| (d) Not giving Tenzin that money | not having |
| (e) Eating at the Tibetan restaurant | liking |

Dialogue 2 (X)



(CD2; 02)



Some exercises from this point on test your understanding of the dialogues and passages. This symbol (X) at the start of a dialogue means that you are advised to attempt the related exercises before checking the translation.

Duho has to phone a travel agency. He gets nervous, particularly because he is not confident when using polite language. A female voice answers.

ཏུ་ཧོ། གངས་སེང་འགྲིམ་འགྲུལ་ཁང་རེད་པས་ལགས།

ཚོ་རིང་། ལགས་རེད།

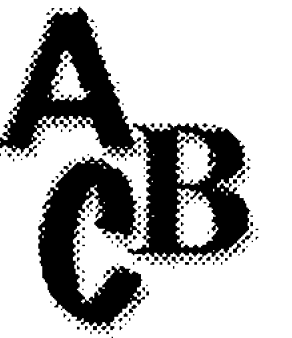
ཏུ་ཧོ། ང་དགའ་སློབ་མགོན་ཁང་ནས་ཁ་དཔར་གཏོང་གི་ཡོད། བྱིད་རང་ཚོ་རིང་སློབ་
 དཀར་ལགས་ཡིན་པས།

ཚོ་རིང་། ལགས་ཡིན།

- རུ་ཉོ། བཀྲ་ཤིས་བདེ་ལེགས་ཚེ་རིང་སློལ་དཀར་ལགས། ངའི་མིང་ལ་རུ་ཉོ་ཟེར་གྱི་ཡིན།
ང་བསོད་ནམས་ཀྱི་གྲོགས་པོ་ཡིན།
- ཚེ་རིང་། འོ། བཀྲ་ཤིས་བདེ་ལེགས།
- རུ་ཉོ། ཚེ་རིང་སློལ་དཀར་ལགས། ང་གནངས་ཉིན་ཁ་གནམ་གྱུ་ཐང་ལ་འགྲོ་གི་ཡིན།
ཡིན་ནའང་སྐ་སི་(རྣངས་འཁོར་)་སྐ་པོར་ཞེ་དྲག་འགྲོ་གི་རེད། བྱས་ན་ང་མོ་ཏ་
འཚོལ་གྱི་ཡིན།
- ཚེ་རིང་། ང་ཚོ་ལ་མོ་ཏ་མེད་ལགས། ཡིན་ནའང་ཁ་ལོ་བ་ངོ་ཤེས་པ་ཁ་ཤས་ཡིན། གནམ་གྱུ་
ཚུ་ཚོད་ག་ཚོད་ལ་འཕུར་གྱི་རེད།
- རུ་ཉོ། གནམ་གྱུ་འཕུར་གྱི་མ་རེད། འབབ་གྱི་རེད།
- ཚེ་རིང་། ག་འདྲ་ཟེར། བྱེད་རང་གནམ་གྱུ་ལ་ཕེབས་གྱི་མིན་པས།
- རུ་ཉོ། ལགས་མིན། ངའི་གྲོགས་པོ་གནམ་གྱུ་ལ་ཕེབས་གྱི་རེད།
- ཚེ་རིང་། ཨ་ལེ་དང་པོ་བྱེད་རང་ལས་ཁྱུངས་འདྲིར་ཕེབས་དང་།
- རུ་ཉོ། ཚུ་ཚོད་དང་པོ་ལ་ཨོ།
- ཚེ་རིང་། མིན། ག་དུས་ཕེབས་ནའང་འགྲིག་གི་རེད།

- DUHO khangsēng-ṭimṭulkhang re'-wä la:.
- TSERING la-re'.
- DUHO nga kaṭö ṭönkhang-nä khāpar tāngki-yö'. khyērang
tshēring ṭölkhar-la: yin-pä.
- TSERING la-yin.
- DUHO ṭāshi-tele' tshēring ṭölkhar-la: ngä: ming-la tuho serki-yö'.
nga sōnam-ki ṭhokpo yin.
- TSERING o, ṭāshi-tele'.
- DUHO tshēring ṭölkhar-la:, nga nāngnyinkha nāmṭhuthāng-la
ṭoki-yin. yinnä: paṣi (lāngkhor) ngāpo sheṭhak ṭoki-re'.
chāna nga moṭa tshālki-yö'.
- TSERING ngantsho-la moṭa me'-la: yinnä: khālowa ngoshēnpa
khāshä' yö'. nāmṭhu chütshö' khatshö'-la phīrki-re'.
- DUHO nāmṭhu phīrki-ma-re'. papki-re'.
- TSERING khantäs. khyērang nāmṭhu-la phēpki-me:-pä.
- DUHO la-me: ngä:-ṭhokpo nāmṭhu-la phēpki-re'.
- TSERING āle-thangpo khyērang läkhung tä: phēp-thang.
- DUHO chütshö' thangpo-la ē.
- TSERING me: khathü' phēp-nä ṭiki-re'.

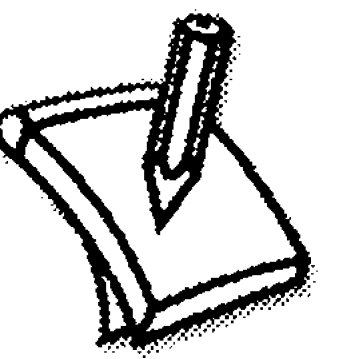
Vocabulary



ཚེ་རིང་སྐྱེལ་དཀར།	tshēring t̄olkar	(personal name)
གངས་མེང་།	khangsēng	'Snow Lion'
དགའ་སྤྱོད་མགོན་ཁང་།	kaṭö t̄önkhang	(hotel name)
གནམ་གྲུ་ཐང་།	nāmṭhuthāng	airport
འཚོལ་བ།	tshālwa	to search/look for
ཞེ།	ē	(question-particle: see below)
ག་འདྲ་ཟེར།	khant̄äs	how is that? (see below)
ཁ་དབར་གཏོང་བ།	khāpar-tāngwa	to phone
གནངས་ཉེན་ཁ།	nāngnyinkha	day after tomorrow
མིང་ལ་རུ་ཏོ་ཟེར་གྱི་ཡིད།	ming-la tuho serki-yö'	(I'm) called Duho
ག་དུས་ཕེབས་ནའང་ འགྲིག་གི་རེད།	khathü' phēp-nä t̄iki-re'	come here whenever you like (<i>lit.</i> whenever you come, it'll be okay)
གནམ་གྲུ།	nāmṭhu	airplane
འབབ་པ།	pappa	to land
(མོ་ཏའི་)ཁ་ལོ་པ།	(moṭä:) khālowa	driver
ཨ་ལེ་དང་པོ།	āle-thangpo	anyway; first
འགྲིམ་འགྲུལ་ཁང་།	t̄imṭulkhang	travel agent
འཕུར་བ།	phīrwa	to fly
ལ།	-la	on/by (for transport)

Exercise 7

Some misunderstandings arose in this conversation. What were they? The answer section has some suggestions about how they might have been avoided.





Cultural point

Phone etiquette - basics

The phone conversation in Unit 7 was between friends. Here, the situation is a little more formal, between people who have not met. In such situations, as a bare minimum, be sure to: (1) adopt a respectful tone, with none of the abrasiveness of playful banter; (2) use the polite request verbs (introduced in Unit 5); (3) liberally sprinkle the conversation with **la:** – if there's no official title you can address the person with, you must add **la:** to their name (there are no direct equivalents for Mr/Mrs).

tāshi-tele' is not used as a perfunctory opening remark, like 'hello', and is used mainly when one knows the other person (or, as in the dialogue, during introductions). There's no polite way to say goodbye on the phone. If the conversation was between friends, they may exchange the phrase which is also frequently used at the end of a face-to-face meeting, and is similar to 'see you!': མཇུག་ཡོང་། (**cäl-yong**). But one is only really sure that the conversation is over when either person says 'I'm putting (the phone/receiver) down': ང་གཞག་གི་ཡིན། **nga shaki-yin.**



Language point

7 Useful 'checking' questions

When you don't hear or understand what someone has said, you politely prompt them to repeat it with ལགས། **la:** (or impolitely with ག་རེ། **khare**, or ཨ། **ā**).

ག་འདྲ་ཟེར། **khantās** (or ག་འདྲ་སྟེ།) is a question, used to ask 'how?', in relation to actions, e.g. ཟྱེད་རང་ག་འདྲ་སྟེ་འགྲོ་གི་ཡིན། **khyerang khantās toki-yin.** 'How will you go?'

But it can also be used as a polite response, when you heard what was said, but didn't understand exactly what someone meant (not dissimilar to 'How is that?').

Another term is useful when you just want to ensure that you have understood correctly what someone has said; it is particularly helpful for checking details, when making practical arrangements, finalising plans for travel, meetings, etc. You simply repeat the piece of information (as you have understood it), then tag ཞེ། *ē* to the end, e.g.:

གཟའ་པ་སངས་ལ་ཞེ། **sa-pāsang-la ē** On Friday (you said)?

Exercise 8



Over the phone, Sönam has just given some details about where and when you should meet him. Using the new structure, check that you have understood him correctly; you think he said that you should meet (a) tonight at 7.30, and (b) at the bus station. You also want to check whether you should meet (c) in front of (as opposed to inside) the station.

Cultural point



Dates

Instead of referring to individual months by names ('January', 'February', etc.), you use ordinal numbers, to call them the equivalent of 'first month', 'second month'. There are two principal calendars: the general or 'foreign' (i.e. Gregorian) one of everyday affairs, and the Tibetan lunar calendar, used mainly to mark religious dates. So for dates, rather than using the general word for month (ལྷོ་བཤམ་ *tawa*), you need to specify:

ལྷོ་བཤམ་	cīnta	(month of the general calendar)
བོད་ལྷོ་བཤམ་	phōnta	(month of the Tibetan calendar)

For example:

ལྷོ་བཤམ་དང་པོ།	cīnta thangpo	January
བོད་ལྷོ་བཤམ་དྲུག་པ།	phōnta thukpa	the sixth Tibetan month

The pattern for dates is similar to months.

ཚེས་པ། **tshēpa** is the general word for 'date', but one normally specifies, either:

ལྷོ་ཚེས་པ།	chītshe'	(general date)
བོད་ཚེས་པ།	phōtshe'	(Tibetan date)

In the subcontinent and amongst the diaspora communities however, it is more common to hear ཏ་རིག་ **tārik**, a loanword from Hindi (etc.), for dates of the foreign calendar, e.g.

ཏ་རིག་དགུ **tārik-ku**, instead of རྩེ་ཚེས་དགུ **chītshe'-ku**, for 'the 9th'

When a month and date are put together, one only needs to specify either 'general', or 'Tibetan' once:

ཕྱི་ལྗོངས་གསུམ་པའི་ཚེས་པ་བརྒྱ་གཅིག

cīnta sūmpā: tshēpa cūcik

11th of March

བོད་ལྗོངས་བརྒྱད་པའི་ཚེས་པ་ཉི་ཤུ།

phönta kyepā: tshēpa nyishu

20th of the eighth Tibetan month

Unit Nine

ཁ་ལག་དང་ཟ་ཁང་གི་སྒོར།

khālak thang saḵhang-ki kōr

Food and restaurants

In this unit you will learn how to:

- order in a restaurant
- identify some Tibetan foods and dishes
- ask about and express wants and needs
- understand food and drink culture
- make sentences which have more than one action verb



Dialogue 1



(CD2; 07)

Two young women, Lhadzom and Dekyi, together with Lhadzom's son, have taken a break in their journey to eat in a simple restaurant. They address the staff, and each other, informally.



སྨྱུ་འཛོམས། ག་རེ་བཟའ་གི་ཡིན། ང་མུག་པ་བཏུང་གི་ཡིན།

བདེ་སྦྱིད། གནམ་གཤེས་གང་མོ་འདུག་ག་ ང་ཡང་(འང)་མུག་པ་བཏུང་གི་ཡིན། བུ་བསྟན་
འཛོམས་ཚུ་ལ་ག་རེ་དགོས།

བསྟན་འཛོམས། ང་ལ་མོག་མོག་དགོས།

སྨྱུ་འཛོམས། མུ་གུ་འདི་ཡིན་ན། ཏྲག་པར་གོང་ཆེ་ཤོས་དེ་ཟ་གི་ཡོད་ཅིང་། བདེ་སྦྱིད། ཕ་གི་
བུ་དེ་སྐད་བཏུང་ནས་ཁ་ལག་མངག་དང་། ང་ཚུ་ཁང་བཅའ་གར་འགོ་གི་ཡིན།

བདེ་སྐྱིད། བྱ། ང་ཚེ་ལ་ལྷུག་པ་གཉིས་སྤྱད་དང་། ཞེ་ནི་མོག་མོག་འདུག་གས།
 ལས་མི། ད་ལྟ་མོག་མོག་བཟོ་གི་འདུག། སྐར་མ་བཅོ་ལྔ་ཚམ་འགོར་གྱི་རེད།
 བདེ་སྐྱིད། སྐར་མ་བཅོ་ལྔ་ཚམ་ཞེ། འོ་ན་ལྷུག་པ་ཉོག་ཚམ་འབྱེར་མི་དགོས། མོག་མོག་
 བཟོས་ཚར་ནས་ཚང་མ་མཉམ་དུ་བྱེར་ཤོག།
 ལས་མི། ལགས་སོ། འཇུང་ཡས།
 བདེ་སྐྱིད། ཇ་གཉིས། བྱ་བཟུན་འཛིན། འཇུང་ཡས་དགོས་པས།
 བཟུན་འཛིན། འཇུང་ཡས་གང་ཡང་མི་དགོས། ཞེ་མས་གཅིག་ལབ་གྱི་རེད།

LHADZOM	khare saki-yin. nga thūkpa thūngki-yin.
DEKYI	nāmshi’ thangmo tu’-ka. nga-yä thūkpa thūngki-yin. phu-tāntsin khyō’-la khare kö’.
TENZIN	nga-la momo kö’.
LHADZOM	phūku ti yin-na. tākpa khong-chēshö’-the saki-yore’.
	tekyi, phāki phu-the kātang-nä khālak ngāk-thang. nga chūkhang tshāl-ka toki-yin. (<i>she leaves</i>)
DEKYI	phu, ngantsho-la thūkpa nyī’ tã-thang. ēni momo tu’-kä.
WORKER	thanta momo soki-tu’. kārma cōnga-ts korki-re’.
DEKYI	kārma cōnga-ts ē. ōna thūkpa tēts khyēr mo-kö’. momo sō’ tshār-nä tshāngma nyāmtu khyēr-shok.
WORKER	la:so. thūngyā.
DEKYI	cha nyī’. phu-tāntsin, thūngyā kö’-pä.
TENZIN	thūngye khä: mo-kö’. āmē’ cīk lapki-re’.

A CB

Vocabulary

གནམ་གཤིས།	nāmshi’	weather
མོག་མོག	momo	Tibetan dish (see below)
དགོས།	kö’	to want (see below)
ལབ་པ།	lapa	to tell/say
མངག་པ།	ngākpa	to order (food, etc.)
ནས།	nä	(linking-word: see below)
གས།	ka	(linking-syllable: see below)
བཟུང་བ། future of ཟ་བ།	sawa	to eat
བཏུང་བ། future of འཇུང་བ།	thūngwa	to drink

བཅའ་བ། future of འཚོལ་བ།	tshālwa	to search for
བཟོས་བ།	sö'pa past of sowa	to make
འགོར་གྱི་རེད།	korki-re'	will take (a certain amount of time)
སྤུ་གུ་འདི་ཡིན་ན།	phūku ti yin-na	this child! (phrase, expressing exasperation)
ལྷ་འཛོམས།/བདེ་སྦྱིད།/ བྱ་བསྟན་འཛིན།	lhātsom/tekyi'/ phu tāntsin	(personal names)
ཐུག་བ།	thūkpa	Tibetan food (see below)
ལས་མི།	lämi	worker
ལགས་སོ།	la:so	(expression of assent/ agreement)
འཇུང་ཡས།	thūngyā	a drink
འབྱེར་བ།	khyērwa	to carry/to take
ཚར་བ།	tshārwa	to finish

Cultural point



Eating habits

The term **sakhang** (translated here as 'restaurant') encompasses various eateries, ranging (in the Tibetan context) from relatively plush eating-places in hotels, to the far more widespread, extremely humble type of establishment. Eating in the latter is an ordinary, informal and relatively inexpensive social activity. Beyond a standard repertoire, menu variation is not great. Because of their modest scale, these places frequently run out of dishes. It is therefore often sensible to ask what is available, rather than trusting the menu.

Vegetarianism amongst Tibetans was almost unheard of until modern times. The traditional diet was grain and meat-heavy; fruit and vegetables featured little. In more recent times, Chinese and subcontinent influences have altered this to some extent.

Tibetans eat with spoons ཐུར་མ། (**thūrma**), hands ལག་བ། (**lakpa**), or chopsticks ཀོ་ཚོ། (**kōtse**).



Language point

1 Expressing wishes, using དགོས།

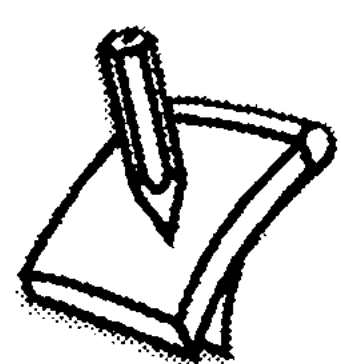
Tibetan action and modal verbs (see also the Grammar section) generally require auxiliaries; **kō'** (dictionary form **kō'pa**) is an exception. You use it to ask about or express preferences, wants and needs (mainly related to physical objects and practical matters). This structure is only for first-person statements and second-person questions. A **lathön** follows the personal pronoun.

ང་ལ་གྱི་དགོས། **nga-la t̥hi kō'**. I need a knife.

As Dialogue 1 shows, the negative particle (usually pronounced **mo**) goes directly before the **kō'**, and the question-particle (**pā**) goes straight after it.

This form should only be used with intimates, or those you would not usually address with polite speech (such as children). It would be rude to address someone who would normally be shown respect (including strangers) with phrases such as:

ཁྱེད་/ཁྱེད་རང་ལ་ག་རེ་དགོས། **khyō'/khyērang-la khare kō**.
What do you want?



Exercise 1

Translate these as though they were spoken amongst intimates:

- 1 Do you want a chair?
- 2 I want the cheaper one.
- 3 Don't you want some of this (food)? It's tasty.
- 4 ཁྱེད་རང་ལ་རོགས་པ་དགོས་པས། **khyērang-la rokpa kō'-pā**.
- 5 ང་ལ་ཁང་པ་ཁི་གཙང་མི་དགོས། **nga-la khāngpa khētsang mo-kō'**.



Cultural point

Ordering food

Addressing restaurant workers in very polite terms (the polite instructions of Unit 5, etc.) is permissible. But it is more common to use

less formal request forms, particularly verb complements, such as **thang**. There are no phrases corresponding to ‘I would like’, or ‘please’ here. The simplest request is to name the item required, preceded by the equivalent of ‘for me’ (i.e. **ngā-la**).

Language point



2 Measure words

Simple requests for individual cups or bowls of things can be made by attaching a number to the item in question; e.g. **chā-cīk**, (‘one (cup of) tea’), or **thūkpa nyī** (‘two (bowls) of thukpa’). གང་། **khāng** and རྗེ། **tho** are terms sometimes used instead of ‘one’ and ‘two’, respectively.

Certain words of English origin are standard amongst Tibetans outside Tibet, e.g. པ་ལེ་ཏ། **pāleta** (‘plate’), ལྷ་ལ་སྟེ། **khalasi** (‘glass’).

In Tibet, one is more likely to encounter Tibetan terms, such as:

ཕོར་པ། **phōrpa** (‘bowl’), དཀར་ཡོལ། **kāryöl** (‘porcelain cup’), and ཟླེར་ཚེ། **tērtse** (‘plate’).

རྒྱ་ཁྱོད། **kāng** followed by a number can be used to refer to many items (food or other) which are countable. Three ‘apples’ (རྒྱ་ཁྱོད་གསུམ། **kūshu**), for instance, is རྒྱ་ཁྱོད་རྒྱ་ཁྱོད་གསུམ། **kūshu kāng-sūm**.

■ Meals and foodstuffs

ཐུག་པ། **thūkpa** – (1) noodles and noodle dishes, (2) soups and broths

རྒྱ་ཐུག་ **kyathuk** – Chinese-style long noodles, and soups with these noodles

འཐེན་ཐུག་ **thēnthuk** – soup with flattened noodles

མོག་མོག་ **momo** – parcels of dough, encasing meat or other stuffing, which are steamed or fried

ཤ་བག་ལེབ། **shāphaklep** – fried, meat-filled flattened ‘breads’

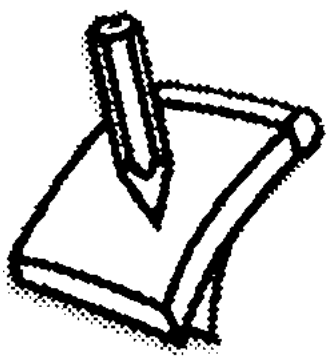
(སྟོ་)ཚལ། **(ngō-)tshāl** – vegetables

བག་ལེབ། **phaklep** – bread

འབྲས། **tä**’ – rice

ཤ་འབྲས། **shāntā**’ – meat and rice dish

- ཤ་ཐྲེག **shāptak** – fried meat and chilli dish
 སིང་ཤ། **phīngsha** – dish with glass noodles and meat
 འབྲས་བཅོས། **tāngō'** – fried rice
 བྲང་ཚལ། **thangtshäl** – salad
 ཀྲིན་མོག། **tīmo** – steamed bread
 མར། **mar** – butter
 སྒོ་ང། **konga** – eggs
 ལོ། **sho** – yoghurt
 འོ་མ། **oma** – milk
 བྲང་ལ་ཕྱུག། **khunglaphūk** – carrots
 ཕག་ཤ། **phāksha** – pork, སྤང་ཤ། **lāngshā** – beef
 ཐུ་ཤ། **chashā** – chicken
 ཕུར་བ། **chūra** – cheese (the Tibetan form of which is often rock-hard)
 རྩམ་བ། **tsāmpa** – (roasted) barley-grain flour; the Tibetan staple food
 ཤ་མེད་(བའི་)ཁ་ལག། **shāme' (pä:) khālak** – vegetarian (i.e. meatless) food
 མངར་མོ། **ngārmo** – (1) sweet (taste), (2) sweet dishes (desserts, etc.)
 རོགས་ཇ། **shokcha** – 'morning tea' (the closest word to 'breakfast', in normal conversation, but used with the verb 'to drink', not 'to eat')
 ཉིན་གུང་ཁ་ལག། **nyinkung-khālak** – lunch
 དགོང་དྲོའི་ཁ་ལག། **kongthö:-khālak** – evening meal



Exercise 2

Imagine that you are in a restaurant with a friend. Do the following in Tibetan:

- Ask your friend what she wants.
- Ask the restaurant worker whether fried rice, yoghurt and tea are available.
- Order rice and yoghurt for yourself.

Language point



3 More than one action verb

So far sentences have been limited to single action verbs. Equivalents of ‘but’ and ‘because’ (conjunctions) have been explained, but these are stand-alone phrases; they don’t affect the order of the words around them. The following two structures are embedded in the sentences. They allow you to add more action verbs, to make more complex sentences. Note that in both, you remove the auxiliary from the first verb-unit:

(a) གར།

When someone comes or goes somewhere, to do a particular action, the two verbs (one showing motion and the other showing the intended action) can be included in one sentence with the syllable **ka**; it functions like ‘(in order) to’.

The verb-unit expressing motion is the primary one here (so the personal pronoun has no agentive particle); it ends the sentence, and varies according to time (past, present, etc.). The verb expressing the intended action stands in the first part of the sentence. That first verb has no auxiliary, and its (disposable) last syllable is replaced with the **ka**. Whatever time the sentence is set in, that first verb, showing the intended act, always takes the future form.

ང་ཁ་ལག་བཟོ་གར་འགྲོ་གི་ཡིན།

nga khālak soka ṭoki-yin.

I shall go (in order) to make food.

ང་ཁ་ལག་བཟོ་གར་ཕྱིན་པ་ཡིན།

nga khālak soka chīnpa-yin.

I went (in order) to make food.

(b) རྣམ།

If there were two separate actions, with one following after the other, instead of expressing these in two separate sentences, **nā** allows you to combine them in one. The action in the first part of the sentence is the one done first, and the one in the second part follows it. The one who performs the actions is frequently (although not always) the same person: i.e. ‘having done A, she did B’. The pattern for the second verb-unit is the same as with **ka**. That for the first verb is also very similar (with **nā** replacing **ka**), except that the first verb takes the *past* form.

In these examples, very literal translations are given, to help demonstrate the order:

ང་བཟང་ལ་ཕྱིན་ནས་ཁ་ལག་བཟས་པ་ཡིན།

ngā saḡhang-la chīn-nā khālak sāwa-yin.

Having gone to the restaurant, I ate.

ངས་བཀྲ་ཤིས་ལ་ཁ་དཔར་བཏང་ནས་སྐད་ཆ་བཤད་པ་ཡིན།

ngā' ṭāshi-la khāpar tāng-nā kācha shāpa-yin.

Having phoned Tashi, I spoke (with him).

If the first verb is in the negative, the negating particle (**ma**) goes just before the last syllable of that verb.

ཁོ་རང་ཚོས་གྲ་སྒྲིག་མ་བྱས་ནས་འགྲོ་གི་འདུག།

khōrang-tshō' ṭhāṭik ma-chā-nā ṭoki-tu'.

Having not made preparations, they are going.



Exercise 3

Perhaps someone (let's say Duho) was once learning the structures just described. He wrote different portions of sentences on flash-cards, and practised creating sentences by neatly arranging the cards in various orders on a table. When he briefly left the room, *let's suppose* a Tibetan friend thought that it would be 'amusing' if he switched certain verbs and negations in these sentences, creating chaos. Please restore some order.

(c) གནམ་གྱུ་དེ་རིང་འཕུར་ནས་ཁས་ས་བབ་བ་རེད།

nāmṭhu thering phīr-nā khāsa phap-wa-re'.

(a) ང་ཡོང་གར་རོགས་པ་བྱེད་གི་ཡིན།

ngā yong-ka rokpa cheki-yin.

(b) ཁོ་རང་གིས་བཟས་ནས་ཁ་ལག་མངགས་སོང་།

khōrang-ki' sā'-nā khālak ngāk-sōng.

(e) ངས་དངུལ་ཕྱིན་མ་ནས་སྐྱོས་གར་ཁང་(གི་)ནང་ལོགས་ལ་སྐད་པ་ཡིན།

ngā' ngül chīn ma nā tōkarkhāng-ki nanglo-la ṭāpa-yin.

(d) ང་མ་ནས་ཉལ་འགྲོ་གི་ཡིན།

ngā ma-nā nyäl ṭoki-yin.

Exercise 4

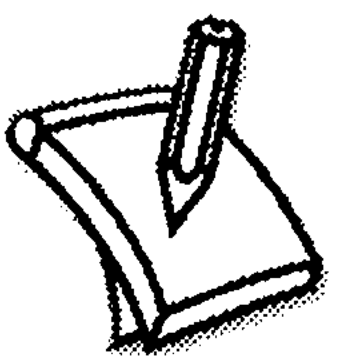


The sentences below are formulated in a variety of ways in English. But they all fit comfortably in the aforementioned two structures. Translate them:

- 1 He went without saying anything.
- 2 We sat and talked in the restaurant.
- 3 I shall go and search for a hotel.
- 4 I don't want food. I ate something before coming here.
- 5 Having ordered two noodle-soups, Nyima gave one of them to me.

One of Dekyi's sentences in Dialogue 1 uses the standard present form introduced in Unit 8. But she is commenting on her son's eating habits. So obviously this form is not just for describing what someone is doing right now, but also talking in more general terms about the present. This point will be explored more in Unit 10. But bear it in mind when doing the next exercise.

Exercise 5



According to your current understanding of Tibetan culture, judge which of these generalisations are likely to be true, and which are likely to be false.

- ༡ བོད་པ་ཤ་ལ་དགའ་བོ་ཡོད་མ་རེད།
phöpa shā-la kapo yo ma-re'.
- ༢ བོད་པ་འོ་མ་ལས་ཇ་ལ་དགའ་བོ་ཡོད་རེད།
phöpa oma-lā chā-la ka: yore'.
- ༣ བོད་པས་ནང་ལ་ཆང་བཟོ་གི་ཡོད་རེད།
phöpä' nang-la chāng soki-yore'.
- ༤ བོད་པ་ལག་པས་རྩ་ནས་བཟོ་གི་ཡོད་མ་རེད།
phöpa lakpä' tsā-nā saki-yo ma-re'.
- ༥ བོད་པས་བཟོ་ཡས་མངར་མོ་ཞེ་དྲག་བཟོ་གི་ཡོད་མ་རེད།
phöpä' sayā ngarmo shethak saki-yo ma-re'.
- ༦ རྒྱ་རིགས་ལས་བོད་པས་ཞོ་མང་ང་འཕུང་གི་ཡོད་རེད།
kyarik-lā phöpä' sho mang-nga thūngki-yore'.



Dialogue 2



(CD2; 08)

Yeshe's mother has invited Duho to the family home for a meal. Yeshe and Duho talk to each other using informal terms, whereas Yeshe's mother addresses Duho as befits a guest.

- ཨ་མ། ཁོང་། འདིར་བཞུགས་དང་། ཨ་ལེ་དང་པོ་གསོལ་ཇ་གང་མཚོད། ང་ཚོ་ཚོགས་ལེན་གར་འགྲོ་གི་ཡིན། ང་ཚོ་འདིར་ཞལ་ལག་ཡག་པོ་མེད། ཡིན་ནའང་མཉེས་པོ་མཚོད་རོགས་ཨང་།
- ཡེ་ཤེས། རུ་ཉོ། ཚོགས་ཚོགས་ཟ་དུས་གཟུགས་གཟུགས་བྱེད་ཨང་། ཚ་པོ་འདུག
- ཨ་མ། གསོལ་ཇ་བཞེས། ཚོགས་ཚོགས་ག་འདྲ་འདུག་ལགས།
- རུ་ཉོ། ལགས། བེམ་པོ་ཞེ་དུག་འདུག
- ཨ་མ། བྲང་ཚལ་ཡང་མཚོད། ཐུབ་ཚང་ལ་ཚོགས་ཚོགས་མང་པོ་ཡོད། གསོལ་ཇ་མཚོད། བྲང་ཚོ་མི་འདུག་གས།
- རུ་ཉོ། ང་ལ་གསོལ་ཇ་མིན་ཨ་ཅག་ལགས། ཡེ་ཤེས། བྱེད་རང་གི་ཨ་མས་ང་ལ་ཇ་ག་འདྲ་མང་པོ་སྐྱུག་གི་འདུག ང་ལ་དངོས་གནས་མི་དགོས། ཡིན་ནའང་ཉན་གྱི་མི་འདུག ང་ལ་རོགས་པ་བྱེད་དང་།
- ཡེ་ཤེས། གང་ཡང་ཡོད་མ་རེད། ལྷགས་སྲོལ་རེད།
- ཨ་མ། འདིར། ཚོགས་ཚོགས་ཚ་པོ་མཚོད།
- རུ་ཉོ། ཨ་ཅག་ལགས། ངར་དངོས་གནས་འགྲིགས་སོང་།
- ཨ་མ། ཀླང་ཁ་ཤས་བཞེས་དང་།
- ཡེ་ཤེས། རུ་ཉོ། བྱེད་རང་(གིས)་བོད་སྐད་བོད་པ་ནང་བཞིན་རྒྱུག་གི་ཡོད་པ། ང་ཚོ་ཚོགས་ཚོགས་བོད་པ་ནང་བཞིན་ཟ་ཨང་། མཛེངས་མ་བྱེད་དང་། མང་ཅམ་ཟ་ཨང་།
- རུ་ཉོ། ང་མཛེངས་བྱེད་གྱི་མེད། ཨ་ར། ངའི་གྲོད་ཁོག
- ཡེ་ཤེས། ལྷོང་རྗེ། ཕྱི་རྒྱལ་(གྱི་)མི་དེ་ཚོ་།

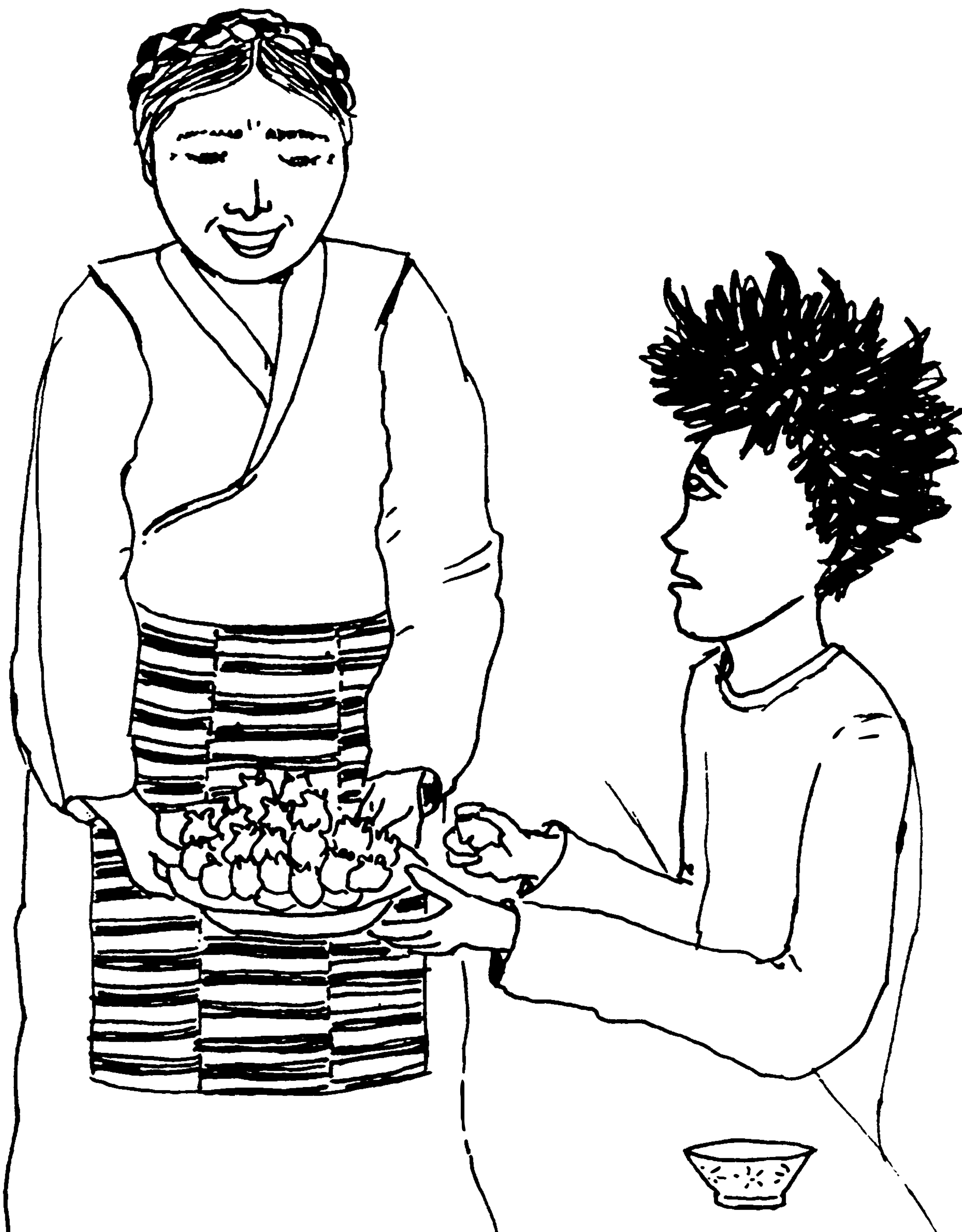
MOTHER khōng, tā: shu:-thang. āle-thangpo sōlcha khang chō'.
nga mōmo lenka ṭoki-yin. (she returns) ngantsho tā:
shālak yakpo me', yinnā nyēpo chō'-ro-a.

YESHE tuho, mōmo sa-thü' sapsap chi-a, tshāpo tu'.

MOTHER sōlcha she'. mōmo khaṅta tu'-la:.

DUHO la: shimpo sheṭhak tu'.

- MOTHER ṭhangtshäl-yä chō'. thāptsang-la mōmo māngpo yō'.
sōlcha chō'. ṭhangmo min-tu'-kā.
- DUHO nga-la sōlcha me: āca-la: (*she leaves the room*) yeshē',
khyērang-ki āmā' nga-la cha khanta māngpo lūki-tu'.
nga-la ngōnā' mo-kō. yinnā: nyänki min-tu'. nga-la rokpa
chi'-thang.
- YESHE khā: yo ma-re'. lüksöl re'. (*she returns*)
- MOTHER tā: mōmo tshāpo chō'.
- DUHO āca-la: nga: ngōnā' ṭik-song.
- MOTHER kāng khāshā' she'-thang.
- YESHE tuho, khyērang phökā' phōpa nangshin kyaki-yō'-pa. thā
mōmo phōpa nangshin sa-a. tsang ma-chi'-thang.
mangtsa sa-a.
- DUHO nga tsang chiki-me'. āra, ngā: ṭhokhok.
- YESHE nyīngce:, chīkyäl-mi thentsho . . .



A
CB

Vocabulary

གསོལ་ཇ།	sōlcha	tea (polite/honorific)
ལེན་པ།	lenpa	to take/collect/get (intentional)
ཞལ་ལག	shālak	food (polite/honorific)
ཐབ་ཚང།	thāptsang	kitchen
བ་དུས།	sa-thü'	when eating
གཟབ་གཟབ་བྱེད་པ།	sapsap-chepa	to be careful
ང་ལ་གསོལ་ཇ་མིན།	nga-la sōlcha me:	no tea for me! (polite)
གང་ཡང་ཡོད་མ་རེད།	khä: yo ma-re'	it doesn't matter/it's okay!
(ངར་)འགྲིགས་སོང་།	(nga:) tik-song	that's enough (for me)!
སྟོང་རྗེ།	nyingce:	(exclamation of sympathy; meant mockingly here, like 'oh, poor you!')
མཛངས་བྱེད་པ།	tsang-chepa	to hold back/to act with restraint (out of politeness)
གྲོད་ཁོག	thokhok	stomach
སླུག་པ།	lūkpa	to pour/put (in)
ཉན་པ།	nyānpa	to listen
ནང་བཞིན།	nangshin	the same as
མང་ཅམ།	mangtsa	some more
ད།	tha	so/now
ཨ་ར།	āra	ow!
ཞལ་ལག་མཉེས་པོ་མཚོད། or ཞལ་ལག་མཉེས་པོ་གནང་གོ།	shālak nyēpo chō'/ shālak nyēpo nāng-ko	enjoy the food!

Cultural point



Eating etiquette; host and guest roles

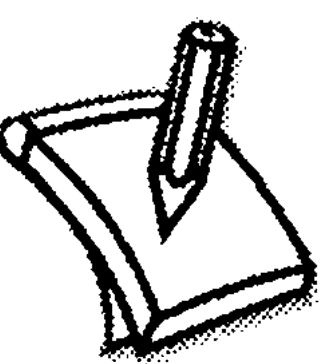
The Tibetan host abhors an empty vessel; such a vessel verges on being something of ill-portent. Hence the host's most essential role is to ensure that the guest's bowl, cup, etc. are constantly replenished. This is accompanied with unremitting encouragement to 'eat!' and 'drink!' These are delivered in the form of polite imperatives. Note also that certain polite nouns are required (explained further in Unit 15). Protests from overwhelmed guests are treated as part of the performance (and are generally ignored). A guest showing frustration at the host's apparent disregard of his/her protests would obviously be offensive. The seasoned guest paces him/herself (taking, for instance, just small sips of tea, when invited, so that the cup is only topped-up by a small amount each time).

The idea of 'going Dutch' after eating or drinking out with someone is a rather alien one. Indeed, showing eagerness to foot the whole bill is almost expected. It is not uncommon to see two parties physically restraining one another, in their desperate attempts to be the one to pay!

Because of the association between appetite and health, an observation that someone is eating well (i.e. 'a lot') is a positive thing to say, rather than a criticism. Similarly, to say 'you have put on weight!' is a compliment, akin to 'you look well!'

Exercise 6

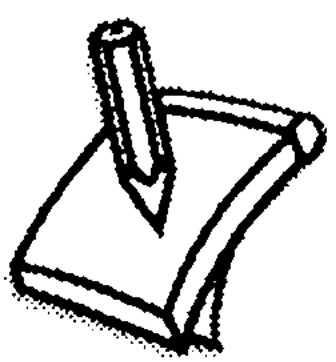
The snippets of speech below are possible statements and responses.



མི་དགོས།	mo-kö'	མཉེས་པོ་མཚོད་ཅང་།	nyēpo chō-a
ལགས་མིན།	la-me:	འདི་ནིམ་པོ་མི་འདུག	tī shimpo min-tu'
འགྲིགས་སོང་།	tik-song	འོ་ཡ།	oya
ང་བཟའ་གི་མིན།	nga saki-me:	ལྷགས་རྗེ་ཆེ།	thūce-chē
ཡག་པོ་ཟ་ཅང་།	yakpo sa-a	ང་(X)ལ་དགའ་པོ་མེད།	nga (X)-la
འགྲིགས་སོང་ལགས།	tik-sōng-la:		kapo me'

Choose which one(s) would be appropriate if you found yourself in each of these social situations (sometimes it is stipulated whether the situation is formal or informal):

- 1 You need to respond to someone who has just invited you for a drink, but who you don't particularly like.
- 2 You've invited someone for a meal; the food's on the table, ready to be eaten (formal).
- 3 Someone's attempting to put more food on your plate, but you aren't sure if you can eat more (formal).
- 4 Someone's attempting to put more of some dish on your plate, which you didn't like the taste of.
- 5 Your friend has just poured you some more beer (informal).
- 6 The restaurant worker brings your food and drink.



Exercise 7 (CD2; 12)



Two elderly Tibetans sit, with their tea, in a restaurant, sharing thoughts.

They eventually notice two other customers, and their conversation turns in a new direction.

ཁོ་ཚོས་ག་རེ་བ་གི་འདུག་ དེ་ལ་གང་ཚལ་བཟེ་གྱི་རེད། གང་ཚལ་ཞེ། རེད། བྱི་རྒྱལ་གྱི་མིས་
 ཚལ་སྒྲོན་པོ་མང་པོ་བ་གི་ཡོད་རེད། ཨ་ལས། ང་ཚོ་བོད་པ་ལ་ཞིམ་པོ་ཡོད་མ་རེད་པ། ཡོད་
 མ་རེད། ང་ཚོའི་ལུང་པ་ལ་ཚལ་དེ་ཚོ་སེམས་ཅན་ལ་སྒྲོད་གྱི་ཡོད། ཨེ་ནི་ཁོ་ཚོས་ག་རེ་
 འཇུང་གི་འདུག་ དེ་ཚུ་མངར་མོ་རེད། ཁོ་རང་ཚོས་སྤུ་གུའི་འཇུང་ཡས་ག་རེ་བྱས་ནས་
 འཇུང་གི་ཡོད་རེད། གང་ཤེས།

**khōtshō' khare saki-tu'. the-la thangtshāl serki-re'.
 thangtshāl-ē. re', chīkyāl-ki mi' tshāl ngōnpo mangpo
 saki-yore'. ālā, ngantsho phōpa-la shimpo yo ma-re'-wa.
 yo ma-re'. ngantshō: lungpa-la tshāl thentsho sēmcān-la
 tāki-yō'. ēni, khōtshō' khare thūngki-tu'. the chū ngārho re'.
 khōrang-tshō' phūkū: thūngye khare-chānā thūngki-yore'.
 khang-she'.**

- 1 Who else is in the restaurant?
- 2 Organise the text into portions, for speaker A and speaker B.
- 3 How many different uses are made of the standard present here?

Unit Ten

ཉོ་ཆ་རྒྱུ་པ།

nyopcha-kyapa

Shopping

In this unit you will learn how to:

- make purchases and bargain for prices
- personalise statements
- use volunteering structures (similar to 'I'll do it!')
- describe actions done regularly or repeatedly
- use phrases equivalent to 'only', 'whether or not', 'too', etc.



Dialogue 1



(CD2; 13)

Whilst shopping in Kathmandu, Penpa addresses a female shopkeeper.



སྒྲུབ་པ།	ཨ་ཅག་ལགས། ཁ་བཏགས་ཡོད་པས།
ཚོང་མཁན།	ལགས་ཡོད།
སྒྲུབ་པ།	བསྟན་རོགས་བྱེད། དེ་ཚོ་ལ་ག་ཚོད་རེད།
ཚོང་མཁན།	འདི་ཚོ་སྤུས་ཀ་ཡག་ག་ཡོད་རེད། རེ་རེ་ལ་སྒྲོར་མོ་ལྔ་བརྒྱ་ལྔ་བརྒྱ་ཡིན། གཟེགས་ཀྱི་ཡིན་པས།
སྒྲུབ་པ།	ཉོ་ག་ཚམ་ག་ཅག་ཡས་འདུག་གས།
ཚོང་མཁན།	གཉིས་གཟེགས་དང་། ངས་སྒྲོར་མོ་དགུ་བརྒྱ་ལ་འཚོང་དགོས།
སྒྲུབ་པ།	ཡོང་ང་། ངས་གཉིས་ཉོ་དགོས། ཟུམ་པ་ཡང་(འང་)ཡོད་པས།

ཚོང་མཁན།	རྩམ་པ་ཡོད་ལགས།
སྤྲོན་པ།	ཀེ་ལོ་ལ་ག་ཚོང་བྱེད་གྱི་ཡོད་རེད།
ཚོང་མཁན།	ཀེ་ལོ་ལ་སྒྲོར་མོ་བརྒྱད་ཅུ་རེད།
སྤྲོན་པ།	སྒྲོར་མོ་བརྒྱད་ཅུ། ཟླ་ཉིན་ངས་སྒྲོར་མོ་དུག་ཅུ་ལ་ཉོས་པ་ཡིན།
ཚོང་མཁན།	ད་དེང་སང་ཚང་མ་ཡར་འཕར་གྱི་ཡོད་རེད། ཚོང་པ་ལ་ཡང་(འང་)དཀའ་ ལས་ཁག་པོ་འདུག སྤྲོན་མར་ས་ཆ་འདི་ལ་བོད་པའི་ཚོང་ཁང་མང་པོ་ཡོད་ རེད། ཡིན་ནའང་དེང་སང་ང་གཅིག་པོ་ཡིན། བོད་རིགས་ལ་རྩམ་པ་ དམིགས་བསལ་གྱི་གལ་ཆེན་པོ་རེད། འདིས་བྱས་ནས་འཚོང་གི་ཡོད། ཁེ་བཟང་ཞེ་དུག་ཡོད་མ་རེད།
སྤྲོན་པ།	དེ་ག་རང་རེད། ཨ་ཅག་ལགས། རྩམ་པ་དངོས་གནས་གལ་ཆེན་པོ་རེད།
PENPA	āca-la: khāta yō'-pä.
SHOPKEEPER	la-yō'.
PENPA	tān ro-chi'. thentsho-la khātshō' re'.
SHOPKEEPER	tintsho pūka yaka yore'. rere-la kormo ngāpcu ngāpcu yin. siki-yin-pä'.
PENPA	tēts cāk-yä tu'-kä.
SHOPKEEPER	nyī' sik-thang, ngā' kormo kupcu-la tshōng-ko.
PENPA	yongnga, ngā' nyī' nyo-ko. tsāmpa-yä yō'-pä.
SHOPKEEPER	tsāmpa yō'-la:.
PENPA	kīlo-la khātshō' cheki-yore'.
SHOPKEEPER	kīlo-la kormo kyācu re'.
PENPA	kormo kyācu. tanyin ngā' kormo tḥukcū-la nyōwa-yin.
SHOPKEEPER	thā thēngsang tshāngma yar-phārki-yore'. tshōngpa-la-yä kāle-khākpo tu'. ngānma sācha tä: phöpä: tshōngkhang mangpo yore'. yinnä: thēngsang ngā cīkpo yin. phör̄ik-la tsāmpa mīksäl-ki khäl-chēnpo re'. ti: chā-nä tshōngki-yō'. khēpsang sheṭhak yo ma-re'.
PENPA	thāka-rang re' āca-la: tsāmpa ngōnä khäl-chēnpo re'.



Vocabulary

A
CB

ཕྱེན་པ།	pēnpa	(personal name)
ཚོང་མཁན།	tshōngkhān	shopkeeper/seller
སྐྱེས་ཀ་ཡག་ག།	pūka yaka	better quality
རེ་རེ།	rere	each (see below)
ནོ་བ།	nyowa	to buy
གཟིགས་པ།	sikpa	to buy (honorific)
འཚོང་པ།	tshōngpa	to sell
ཡོང་ང།	yongnga	okay!
དེ་ག་རང་རེད།	thaka-rang re'	(you are) quite right!
ཅ་ལག།	cālak	thing (manmade, mainly small items)

དེ་ཚོ་ལ་ག་ཚོད་རེད།	thentsho-la khātshō' re'	how much are they?
གཅག་ཡས་འདུག་གས།	cāk-yä tu'-kä	any chance of a reduction?
ག་ཚོད་བྱེད་གྱི་ཡོད་རེད།	khātshō' cheki-yore'	how much? (see below)
དམིགས་བསལ(་གྱི)།	mīksäl(-ki)	especially
ཡར་འཕར་བ།	yar-phārwa	increasing
དཀའ་ལས་ཁག་པོ།	kāle-khākpo	difficult
ཁེ་བཟང་།	khēpsang	profit/gain
གལ་ཚེན་པོ།	khäl-chēnpo	important
གཡར་བ།	yārwa	to borrow; to lend
ཡིན།	yin	(personalised verb; see below)
ད།	tha:	(speech-filler)
ཁ་བཏགས།	khāta	Tibetan silk 'scarf', usually white, signifying auspiciousness; presented in various religious and social situations (when greeting, parting, congratulating, etc.)



Language point

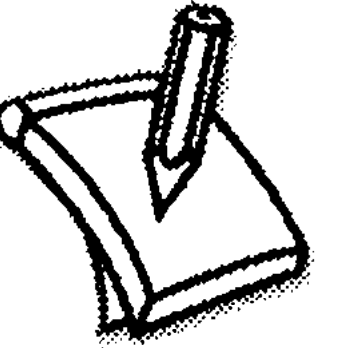
1 Talking about prices

nyopcha-kyapa is usually shopping for essentials, rather than as a pastime. There is no separate verb for 'pay'; instead equivalents for 'give' are used. Whether talking about buying, selling, or indeed borrowing, prices and rates are always attached to items by a **lathön** – the closest English equivalent here would be 'for' (as in, 'how much for this?') This use of **lathön** is illustrated in Dialogue 1, in both questions about prices:

thentsho-la khātshō' re'. (How much do they cost?), and
kīlo-la khātshō' cheki-yore'. (How much is it per kilo?)

The first question is accompanied by a verb of identity, whereas the second – used more when asking about rates of things – may have either one of existence, or identity. The word **re** (for ‘each’) here is necessarily referring to a number of uniformly priced items, so as in the example, the price is repeated (**re-re-la kormo ngāpcu-ngāpcu yin**).

Exercise 1



Translate the following. The first sentence has already been done.

- 1 How much is a (cup of) tea?

ཇ་གཅིག་ལ་ག་ཚོད་རེད། **chā-cīk-la khatshō' re'.**

- 2 A (cup of) tea costs 5 rupees.

- 3 No, I don't want (to buy) that one. How much is the green one?

- 4 Please sell this to us.

- 5 I paid 14 Yuan for these noodles.

- 6 How much will you sell that table for?

- 7 We borrowed his car for two days.

Cultural point



Shopping and bargaining

For someone learning a language, regular engagement with native speakers is usually guaranteed when shopping for essentials (in supermarkets, grocers, etc.) However, due to prevailing economic, social and political conditions, Tibetans are not active in a huge range of commercial spheres. Perhaps the most likely interactions are with Tibetans who are owners of small shops and stalls, selling cultural and religious artefacts, souvenir items and trinkets.

Not all prices are open to negotiation. You can establish whether the price is fixed or negotiable (and gain an idea of the range for negotiation) by asking whether there is any possibility of a reduction (as in Dialogue 1). This is preferable to ‘suggesting’ an alternative price at the outset.

Some points on currency variations were discussed in Unit 5. Tibetans outside Tibet usually adopt the weights and measures of the society they live in, so things are frequently purchased in གཞིན་པའི་མུ་ཁྲི་

(**kīlo** ‘kilograms’). More common in Tibet is the ལྷ་མཉམས། (**kyama** – 500g, or about 1.1 pounds).



Language point

2 Personalisation

In previous units, **yin** and **yö'** (verbs of identity and existence, respectively) were used only for the first person; that is, sentences with ‘I’ or ‘we’ as their subject. But the boundaries of these verbs can be extended. So instead of using them only to refer to him- or herself, a speaker may choose to use them when the subject is a second or third person, possession, place or institution *in order to indicate that the speaker has a close or personal relationship* with the person or thing in question. Saying ‘he is my friend’ using the verb **re'** is obviously still correct, e.g.:

ཁོ་རང་ངའི་གྲོགས་པོ་རེད།

khōrang ngä: ṭhokpo re'.

because ‘he’ is a third person.

But a greater sense of intimacy or personalisation would be conveyed by instead saying:

ཁོ་རང་ངའི་གྲོགས་པོ་ཡིན།

khōrang ngä: ṭhokpo yin.

The shopkeeper in Dialogue 1 uses this type of personalisation in relation to her goods, when she tells Penpa the price of her **khāta** (**rere-la kormo ngāpcu ngāpcu yin**).

For another example, a wife might say:

ངའི་ཁྱེ་ག་ནང་ལ་ཡིན།

ngä: khyōka nang-la yö'.

My husband is at home.

Although the subject (her husband) is a third person, the wife chooses to personalise what she says, by using **yö'**, instead of another verb of existence.



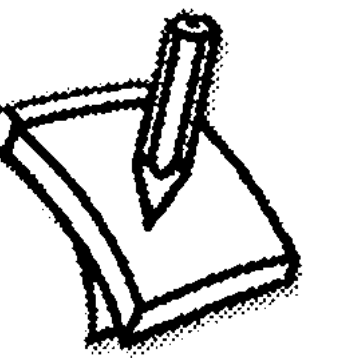
Exercise 2

The following are statements about purchases. Each has a reason why the purchase goes ahead or not. Add the missing words, then translate the sentences into English.

- 1 ང་སྤྱུག་པ་ཉོ་གི་_____། གང་ཡིན་ཟེར་ན། ང་ཚོའི་ནང་ལ་སྤྱུག་པ་_____ 'འདུག
nga thūkpa nyoki _____ khangyin-serna, ngantshö:
nang-la thukpa _____ tu'.
- 2 ང་ད་ལྟ་དེ་ཉོ་_____ 'འགྲོ་གི་མིན། གང་ཡིན་ཟེར་ན། ང་ལ་_____ 'ཀ་ཡོད།
nga thanta the nyo _____ toki me: khangyin-serna, nga-la
_____ ka yö'.
- 3 ངས་སྒྲོན་པོ་ཉོས་མེད། གང་ཡིན་ཟེར་ན། ང་_____ 'ལ་དགའ་པོ་མེད།
 ང་དམར་མོ་ལ་དགའ་བ་_____།
ngā ngönpo nyö' me khangyin-serna, nga _____
la kapo me'. nga marmo-la ka: _____.
- 4 ང་ཁོ་ཚོ་ལ་ཤ་བག་ལེབ་ཉོ་གི་_____། གང་ཡིན་ཟེར་ན། ཁོ་ཚོས་_____ 'བ་གི་
 ཡོད་མ་རེད།
nga khötsho-la shāphaklep nyoki-_____ khangyin-serna,
khötshö _____ saki yo ma-re'.
- 5 ང་མི་དེའི་རྩ་_____ 'ཉོ་གི་ཡིན། གང་ཡིན་ཟེར་ན། ཁོ་རང་གི་ཅ་ལག་གོང་
 _____ ཡོད་རེད།
nga mi the: tsā _____ nyoki-yin khangyin-serna,
khōrang-ki cālak khong _____ yore.

Exercise 3 (CD2; 17)

We have been employing **lathön** in a variety of ways. Pay special attention to these, as you:



- (a) Translate the following passage.
 (b) Make a list of the different ways in which **lathön** is used here.

དེ་རིང་ང་ཁྱོད་ལ་ཉོ་ཆ་རྒྱུ་གར་བྱེད་པ་ཡིན། ངས་བྲག་ཤེས་ལ་ཕག་ཤ་ཉོས་པ་ཡིན། གང་
 ཡིན་ཟེར་ན། བྲག་ཤེས་ཕག་ཤ་ལ་དམིགས་བསལ་དགའ་པོ་ཡོད་རེད། ཚལ་ཡག་པོ་ཡང་
 (འང་)ཉོས་པ་ཡིན། ངས་གུང་ལ་སྤྱུག་ལ་སྒྲོར་མོ་རྒྱུ་སྤྲད་པ་ཡིན། ཉོ་ཆ་བརྒྱབ་ནས་ང་
 ལྟང་མོ་གཡར་གར་བྱེད་པ་ཡིན། ཁོ་རང་ཚོས་ཉོན་མ་གཅིག་ལ་ལྟང་མོ་རེ་རེ་ལ་སྒྲོར་མོ་
 བདུན་བདུན་ལེན་གྱི་ཡོད་རེད། ཡིན་ནའང་ང་འགྲོ་དུས་ཁོ་ཚོ་ལ་ལྟང་མོ་ཡག་པོ་མི་འདུག
 ངས་གང་ཡང་གཡར་མེད།

thering nga thöm-la nyopcha-kyapka chinpa-yin. ngā'
ṭāshi'-la phāksha nyōwa-yin. khangyin-serna, ṭāshi'
phāksha-la mīksāl kapo yore'. tshāl yakpo-yā nyōwa-yin.

ngä' khun_glaphük-la kormo thuk täwa-yin. nyopcha kyap-nā
 nga tāmo yārka chīn_gpa-yin. khōrangtshō' nyima-cīk-la tāmo
 rere-la kormo tūn-tūn lenki-yore'. yinnā: nga to-thü'
 khōtsho-la tāmo yakpo min-tu'. ngä' khä: yār-me.



Language point

3 The 'volunteering' form

The standard future form (Unit 8) is used to express an intention to perform an action, e.g. **nga khālak soki-yin**. ('I shall make food.') But another first-person structure can be used to show willingness to do an action, similar to what 'let me . . .!', or 'I'll do it!' convey in English. This would usually be chosen, for example, when expressing a wish to help. But equally, the situation might be as in Dialogue 1, where the trader expresses her preparedness (rather than enthusiasm) to reduce her price. Or, it might be uttered in exasperation, when someone else seems unwilling or incapable of doing a particular action (a mother, for instance, talking to her child).

Example: ངས་བྱེད་དགོས། **ngä' che' ko.** I'll do it!

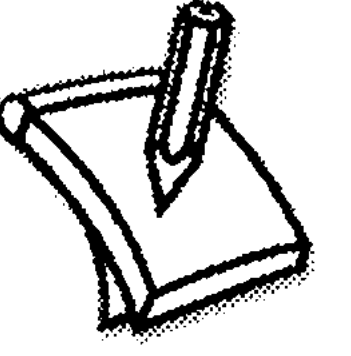
The structure might appear curious: 'I' has the **cheta**-particle attached to it. In Unit 7, as the 'agentive' marker, this particle only accompanied certain verbs. But with this volunteering form, whatever intentional action verb is used, the first-person form is always **ngä'**. One can use the present forms of action verbs in this structure (although some prefer other forms). Note also that unlike in Unit 9, དགོས། is pronounced **ko**.

Like English sentences with 'let me . . .!', Tibetan volunteering sentences tend to be quite brief. When negotiating over a price, both the potential seller and buyer would regularly use this structure, as they indicate their preparedness to sell for, or pay a certain price, e.g.

Buyer ངས་སྒྲོར་མོ་ཉི་ཤུ་སྒྱེད་དགོས།
ngä' kormo nyishu tā-ko.
 I'll give you twenty Yuan for it!

Seller ངས་སྒྲོར་མོ་ཉི་ཤུ་ཅུ་ལྔ་ལ་འཚོང་དགོས།
ngä' kormo nyishu-tsengā-la tshōng-ko.
 I'll sell it for twenty-five Yuan!

Exercise 4



Translate the following:

- | | |
|---|--|
| (a) ངས་ཕུན་ཚོགས་ལ་ལབ་དགོས། | ngä' phüntshok-la lap-ko. |
| (b) ངས་ཚུ་ཚོད་བདུན་པ་ལ་སློབ་དགོས། | ngä' chütshö' tünpa-la tā'-ko. |
| (c) ངས་ཁོ་ཚོ་ལ་ཁ་དཔར་གཏོང་དགོས། | ngä' khōtsho-la khāpar tāng-ko. |
| (d) ངས་རོགས་པ་བྱེད་དགོས། | ngä' rokpa-che'-ko. |
| (e) དེ་རིང་དུས་ཚོད་མེད། ངས་སང་ཉིན་
འགོ་དགོས། | thering thütsö' me'.
ngä' sāngnyin ʈo-ko. |

Exercise 5



Create a Tibetan sentence for each of the following situations, expressing the decision that you have made. You must choose whether the volunteering structure, or some other, is more appropriate for each one.

- 1 Eating with friends, you decide to return home.
- 2 You decide to pour some tea for your companion.
- 3 In the marketplace, you decide not to buy the item the trader wants to sell you.
- 4 You decide to leave work early; you tell your colleague.
- 5 Your friends are encouraging you to stay for another drink; you decide to do so.

■ More useful shopping phrases and vocabulary (CD2; 15)



གོང་ཁེ་བོ། **khong-khēpo** – cheap

གོང་ཚད། **khongtshā'** – price

བསེལ་མ། **sīlma** – change (i.e. coins)

ཉུང་། **khyong** – loss (financial)

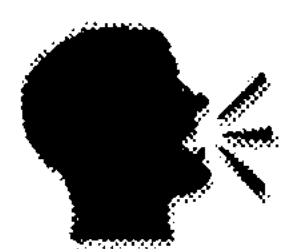
གོང་སྒྲིག་པ། **khong-tikpa** – to bargain/negotiate a price

གཙོག་རོགས་གནང་། **cāk ro-nāng** – (Please) reduce the price.

ག་ཚོད་ཆགས་སོང་། **khātshö' chāk-sōng** – How much does that come to?

རྒྱ་མ་བུ་གཞུག་དང་། **kyama kyak-thang** – Weigh that (for me).

རྩིས་རྒྱག་རོགས་བྱེད། **tsī' kyap ro-che'**. – Please make up the bill/
How much do I owe you?

**Dialogue 2****(CD2: 14)**

Duho is out with Tashi. He sees a shirt outside a Chinese shop, and asks Tashi about it.

- རུ་ཉོ། ད་གིན་ཚོང་ཁང་གཞན་དག་དེ་ལ་སྟོན་ཐུང་འདི་འདྲ་པོ་གཅིག་འདུག ཡིན་
ནའང་དེ་གོང་ཆེ་བ་འདུག།
- བཀྲ་ཤིས། འདྲ་པོ་འདུག ཡིན་ནའང་གཅིག་པ་མ་རེད།
- རུ་ཉོ། ཟུང་པར་ག་རེ་འདུག།
- བཀྲ་ཤིས། ད་གིན་དེའི་རྒྱ་ཆ་ཡག་ག་འདུག ཡིན་ནའང་གྲོན་དང་། ཟུང་རང་ལ་ལན་པོ་
འདུག་མི་འདུག་ངས་ལྟ་དགོས། ཤོང་གི་འདུག་གས། དམ་དྲགས་མི་འདུག་གས།
དམ་དྲགས་མི་འདུག ག་འདྲ་འདུག།
- རུ་ཉོ། ཟུང་རང་ལ་ལན་པོ་འདུག རུ་ཉོ། མཚམས་མཚམས་ལ་སྐུ་བ་གྲོན་གྱི་ཡོད་པས།
སྐུ་བ་ཞེ། ང་གྲོན་གྱི་མེད། འོ། ལག་ཤུབས་འདི་ཡང་(འང)་ཡག་པོ་འདུག་ག།
རུ་ཉོ། ཡིན་ནའང་ཆ་མི་འདུག ཡ་གཅིག་ག་པར་འདུག ང་ཚོང་པ་དེ་ལ་སྐད་ཆ་དྲི་གི་ཡིན།
བཀྲ་ཤིས། ག་འདྲ་ཟེར། ཁོ་རང་བོད་སྐད་ག་པར་རྒྱག་གི་རེད། ཚོང་པ་འདི་ཚོ་རྒྱ་སྐད་མ་
གཏོགས་རྒྱག་གི་ཡོད་མ་རེད། ཟུང་རང་བཟང་ཨང་། ངས་འདྲི་དགོས།
- རུ་ཉོ། ཁོ་རང་གིས་ག་རེ་ལབ་སོང་།
- བཀྲ་ཤིས། ཡ་གཅིག་མ་གཏོགས་མི་འདུག་ལབ་གྱི་འདུག།
- རུ་ཉོ། ལག་ཤུབས་ཡ་གཅིག་སྐུ་ཉེ་གི་རེད།
- བཀྲ་ཤིས། མི་ཁ་ཤས་ལ་ལག་པ་གཅིག་མ་གཏོགས་ཡོད་མ་རེད་པ།
- རུ་ཉོ། ཚོག་རེ་ཡོད་རེད།

DUHO thāncin tshōngkhang shānthak the-la tōthung ti ṭapo cīk tu'. yinnä: the khōng-chē: tu'.

TASHI ṭapo tu'. yinnä: cīkpa ma-re'.

DUHO khyēpar khare tu'.

TASHI thāncin the: kyupcha yaka tu'. yinnä: khön-thang.
khyērang-la länpō tu' min-tu' ngä' tā-kō. shōngki-tu'-kä'.
tham-ṭhak min-tu'-kä.

DUHO tham-ṭhak min-tu'. khaṅṭa tu'.

TASHI khyērang-la länpō tu'. tuho, tshāmtsham-la chūpa
khönki-yö'-pä.

- DUHO chūpa-ē. nga khönki-me'. o, lakshup ti-yä yakpo tu'-ka. yinnä: cha min-tu'. ya-cik khawa: tu'. nga tshongpa the-la kacha tiki-yin.
- TASHI khantäs, khorang phökä' khawa: kyapki-re'. tshongpa tintsho kyakä' matök kyapki yo ma-re'. khyerang tä-a: ngä' ti-ko. (*he goes, then returns*)
- DUHO khorang-kī' khare lap-song.
- TASHI ya-cik matök min-tu' lapki-tu'.
- DUHO lakshup ya-cik sü' nyoki-re'.
- TASHI mi khāshā-la lakpa cik matök yo ma-re'-wa.
- DUHO chō khare yore'.

Vocabulary



ལྷོད་ཐུང་།	tōthung	shirt/blouse
འདྲ་པོ།	ṭapo	similar (see below)
གཅིག་པ།	cīkpa	the same
ཁྱད་པར།	khyēpar	difference
རྒྱ་ཚ།	kyupcha	material(s)
སྤྲོད་པ།	khōnpa	to wear
ལན་པོ།	lānpa	becoming
མཚམས་མཚམས་(་ལ)།	tshāmtsham	sometimes
འདྲ་ག་མི་འདྲ་ག།	tu' min-tu'	'is or isn't' (see below)
ཐུ་པ།	chūpa	traditional Tibetan dress (with both male and female versions)
ཚོ་ག་རེ་ཡོད་རེད།	chō khare yore'	(<i>lit.</i> 'what is the point?' This rhetorical question is used to scorn what someone has said or done)
ག་པར།	khawa:	(<i>lit.</i> 'where?'. This term is used either to deny or call into doubt an assertion – in this case, that the shopkeeper will be able to speak Tibetan – a similar phrase appeared in Unit 7, Dialogue 1)

ཐགས།	ṭhak	too (see below)
ཤོང་བ།	shōngwa	to fit
ལག་ཤུབས།	lakshup	gloves
ཚ།	chā	pair
ཡ་གཅིག་	ya-cīk	one of a pair
སྐད་ཆ་འདྲི་བ།	kācha-ṭiwa	to ask
ངས་ལྟ་དགོས།	ngä' tā-ko	I'll take a look!
མ་གཏོགས།	matōk	only (see below)
ལྟ་བ།	tāwa	to look



Language points

4 Likeness, similarity and difference

Dialogue 2 has examples of each of these, in the discussion about the shirts. Note that when talking about things or people being the 'same' (**cīkpa**), or 'different' (**khāka**), verbs of identity are used:

གོས་ཟུང་འདི་གཉིས་གཅིག་པ་རེད་པས།

khöthung ṭi-nyī' cīkpa re'-wā.

Are these two (pairs of) trousers the same?

Things referred to as 'pairs' are those made up of two separable items (shoes, gloves, etc.), not trousers, glasses and so forth.

Things or people are described as 'similar' or 'alike' (**ṭapo**) mainly using a verb of existence. The word **khyēpar** allows one to talk about specific differences.

ཅ་ལག་འདི་གཉིས་ལ་བྱད་པར་ག་རེ་འདུག།

cālak ṭi-nyī'-la khyēpar khare tu'.

What difference is there between these two items?

བྱད་པར་ཆེ་ཤོས་དེ་སྤྱི་ལ་ལྟོགས་ཀྱི་རེད།

khyēpar chēshö' the pūka re'.

The principal (biggest) difference is the quality.

5 Too

As shown in Unit 5, **shethak** is used in sentences such as:

མི་མང་པོ་ཞིང་གི་འདུག་པུ་ **mi mangpo shethak tu**.
(There are/were very many people.)

In this sentence, **shethak** might be understood as an emphatic, like 'so', suggesting that there were too many people. This would depend upon the situation; in certain circumstances the same statement might be an expression of pleasant surprise.

A less ambiguous way of saying something like 'too' appears in Dialogue 2. The last syllable of an adjective (such as those introduced in Unit 5) is simply replaced with **thak**. Examples:

མང་པོ། **mangpo** many → མང་དྲགས། **mang-thak** too many
ཆུང་ཆུང་། **chüngchüng** small → ཆུང་དྲགས། **chüng-thak** too small

With the small number of 'exceptions' noted in Unit 5, **thak** is added to the comparative form of the adjective:

ཆེན་པོ། **chēnpo** large → ཆེ་དྲགས། **chē-thak** too large

Exercise 6

Translate these sentences:

- 1 Who did you buy that for?
- 2 The shopkeeper hasn't got change. Have you?
- 3 This thing is cheaper than the others.
- 4 How much are they selling it for?
- 5 I didn't buy the book, it was too expensive.
- 6 All these bowls are similar.
- 7 Which of these Tibetan dresses will you buy?





Language point

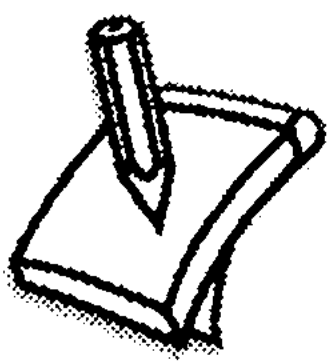
6 Talking about actions done regularly

Unit 8 introduced a standard form of the present, as one used to express ongoing actions (those with *-ing* endings in English, often described as ‘present continuous’ or ‘present progressive’). But as mentioned in Unit 9, exactly the same form is used for more general statements. In Dialogue 2 of this unit, for instance, Duho is asked about an item of clothing; not about whether he’s wearing one right now, but whether he *ever* wears one. So what was first introduced as the standard present form is also used to say things like ‘goes’, ‘eats’, ‘drinks’, or in this case, ‘wears’ (i.e. like the English simple present); actions which are repeated or usual. For example:

ང་དུག་སློག་ནག་པོ་གྲོན་གྱི་ཡིད།

nga thuklōk (clothes) **ṅakpo khōnki-yö’**.

Depending on the situation, this sentence might mean either ‘I am wearing black clothes.’ or ‘I wear black clothes’. To help distinguish, one can, of course, add certain time-words, such as རམ་རྒྱུན། **namkyun** (‘usually/normally’).



Exercise 7

Select which time-word in column B goes together with which group of words in column A. Then construct each sentence in Tibetan. The first one has been completed below:

A	B
1 I/study/Tibetan	never
2 Duho/wear/Tibetan traditional dress	sometimes
3 Penpa/buy/tsampa	now
4 Duho/live/Korea	usually + negation
5 Duho/buy/clothes/from market	sometimes
6 Chinese traders/speak/Tibetan	normally

1 ད་ལྟ་ང་བོད་སྐད་སློབ་གི་ཡིད།

thanta nga phökā’ cangki-yö’.

Language point



7 Helpful phrases which use negations

Dialogue 2 introduces two new expressions equivalent to ‘only’ and ‘whether’.

The most common way to say something like ‘only’ is by adding the word **matōk** after the thing in question. But this *only* works when you negate the verb (the copula or the auxiliary) standing at the end of the sentence. For example:

ང་ལ་སྒོར་མོ་གསུམ་མ་གཏོགས་མེད།
nga-la kormo sūm matōk me’.

I only have three units of money (Yuan, Rupees, etc.)

ཁང་པ་དེ་ལ་མི་གཅིག་མ་གཏོགས་སྤྱད་ཀྱི་ཡོད་མ་རེད།
khāngpa the-la mi-cik matōk tāki yo ma-re’.

There is only one person living in that house.

བྱེད་རང་གིས་འདི་མ་གཏོགས་ཉེས་མེད་པས།
khyērang(-kī’) ti matōk nyö’ me-pā.

Did you only buy this one? (or, ‘Is this all you bought?’)

There is no word directly equivalent to ‘whether’, but a similar effect is produced in another way. For instance, you have an affirmative statement, such as:

ལྷ་མོ་དེ་བྱེད་རང་ལ་ལན་པོ་འདུག།
shamo-the khyērang-la länpō tu’.

That hat suits you.

You take the negated form of the verb, and affix it to the affirmative form already in the sentence (so here, **tu’** becomes **tu’ min-tu’**).

ལྷ་མོ་དེ་བྱེད་རང་ལ་ལན་པོ་འདུག་མི་འདུག།
shamo-the khyērang-la länpō tu’ min-tu’.

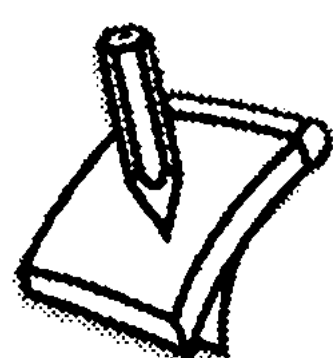
With this ‘is or isn’t’ ending, the meaning is similar to ‘whether or not the hat suits you’ (or, ‘if the hat suits you’). Comments such as ‘I don’t know’, etc., can be added straight after this ending, e.g.:

ལྷ་མོ་དེ་བྱེད་རང་ལ་ལན་པོ་འདུག་མི་འདུག་ ངས་ལབ་དགོས།

shamo-the khyerang-la länpö tu' min-tu' ngä' lap-ko.

I'll tell you whether or not the hat suits you.

The verbs which such endings are normally created with are **tu'**, **yin**, and **yö'**. Unit 13 has more examples.



Exercise 8

Yesterday you made a list (in English) of the things you needed to do in or near the market. Today, because you feel unwell, your friend has offered to go for you.

(a) Translate (into informal Tibetan) the list of instructions for your friend. Start with the Tibetan equivalent of 'first' for no.1. Begin each subsequent instruction with the term དེ་ནས། **the-nā**, meaning something like 'then', or 'next'.

- 1 Go to Dölma's, give 90 Yuan
- 2 Buy bread (for five people)
- 3 Buy 1kg apples
- 4 Buy 2kg rice
- 5 See whether there's any good meat
- 6 Collect my shirt from the tailor's (ཚེམ་(བུ་)ཁང་། **tshēm(pu)-khāng**)

(b) Two other phrases or structures apart from **the-nā'** could be employed here, to show one thing following after another – one was introduced in Unit 8, the other in Unit 9. What are they, and how would they work here?

Unit Eleven

བདེ་པོ་མི་འདུག་གས།

tepo min-tu'-kä

Aren't you well?

In this unit you will learn how to:

- talk to the doctor about ailments
- use non-intentional verbs
- name parts of the body
- use honorific terms
- describe physical sensations
- express 'must', 'should', etc.



Dialogue 1



(CD2; 18)

Tashi, who's not feeling well, enters the local doctor's surgery.



ཨེམ་ཚེ། བཞུགས་དང་། བྱིད་རང་བདེ་པོ་མི་འདུག་གས།
 བཏུ་ཤེས། ཨེམ་ཚེ་ལགས། ང་ཚ་བ་འབར་གྱི་འདུག མགོ་ཡང་(འང་)ན་གི་འདུག
 ཨེམ་ཚེ། གཞན་དག་གང་ཡང་མི་འདུག་གས།
 བཏུ་ཤེས། རོགས་པར་ཡར་ལང་དུས་སློ་ཞེ་དྲག་རྒྱག་གི་འདུག
 ཨེམ་ཚེ། སློ་རྒྱག་དུས་ག་རེ་བྱེད་གྱི་འདུག
 བཏུ་ཤེས། མིང་པ་ཚ་གི་འདུག ཨེ་ནི་མགོ་ཡུ་འཁོར་གྱི་འདུག་ལགས།
 ཨེམ་ཚེ། ཆམ་པ་ཡིན་ས་རེད། དེང་སང་མི་མང་པོ་ཆམ་པ་རྒྱག་གི་འདུག
 བཏུ་ཤེས། ཨེམ་ཚེ་ལགས་བསྐྱེད་ས་མ་སོང་ངས།

ཨེམ་ཚེ།	ཨེམ་ཚེ་ཆམ་པ་རྒྱལ་གི་ཡོད་མ་རེད། འདི་སྐབས་པའི་སྒྲིག་བྲིམས་རེད། མ་རེད། ང་ ཚེད་མོ་ཚེ་གི་ཡོད། ཡིན་ནའང་འདི་དངོས་གནས་རེད། ང་ཚོ་ལ་ན་ཚ་ཞེ་དྲག་ འགོ་གི་ཡོད་མ་རེད།
བཀྲ་ཤེས།	ཨེམ་ཚེ་ལགས་བསོད་བདེ་ཆེན་པོ་རེད།
ཨེམ་ཚེ།	འཕྲོད་བསྟེན་དང་གཙང་སྐྱ་ལ་ཡང་(འང་)རག་ལས་ཀྱི་རེད།
བཀྲ་ཤེས།	རེད་ལགས།
ཨེམ་ཚེ།	ང་འདིར་སྐབས་གཉིས་ཀྱི་མིང་འབྲི་གི་ཡོད། འདི་ཚོས་ཉོག་ཙམ་པན་གྱི་རེད།

DOCTOR	shu:-thang. khyērang tepo min-tu'-kä.
TASHI	ēmchi-la: nga tshāwa parki-tu'. ko-yä naki-tu'.
DOCTOR	shānthak khā: min-tu'-kä.
TASHI	shokpa yar-lang-thü' lō shethak kyapki-tu'.
DOCTOR	lō kyap-thü' khare cheki-tu'.
TASHI	mipa tshāki-tu'. ēni koyu khōrki-tu'-la:.
DOCTOR	chāmpa yin-sa-re'. thensang mi mangpo chāmpa kyapki-tu'.
TASHI	ēmchi-la: nyūng ma-sōng-ngä.
DOCTOR	ēmchi chāmpa kyapki yo ma-re'. ti mānpä: tikthim re'. ma-re'. nga tsēmo tsēki-yö'. yinnä: ti ngönä' re'. ngantsho-la natsha shethak khōki yo ma-re'.
TASHI	ēmchi-la: sōte-chēnpo re.
DOCTOR	thōten thang tsāngṭa-la-yä raklāki-re'.
TASHI	re'-la:.
DOCTOR	nga tā: mān nyī'-ki ming ṭiki-yö'. mān tintshō tets phānki-re'.

A CB

Vocabulary

ཨེམ་ཚེ།	ēmchi	doctor
ན་བ།	nawa	to be ill (non-honorific)
ན་ཚ།	natsha	illness
མགོ་ན་བ།	ko-nawa	headache
གཞན་དག།	shānthak	other than that
སྐྱ་རྒྱལ་པ།	lō-kyapa	to cough
ཆམ་པ།	chāmpa	a cold

ཆམ་པ་རྒྱུ་བ།	chāmpa-kyapa	to have a cold
རྩེད་མོ་རྩེ་བ།	tsēmo-tsēwa	to joke; to play
འཕྲོད་བསྐྱེན་དང་གཙང་ལྷ།	ṭhōten-thang tsāngṭa	health and hygiene
ཚ་བ་འབར་བ།	tshāwa-parwa	to have a fever
མིད་པ་ཚ་བ།	mīpa-tshāwa	to have a sore throat
མགོ་ཡུ་འཁོར་བ།	koyu-khōrwa	to feel dizzy
ཡར་ལང་དུས།	yar-lang-thü'	when (I) arise/get up
་་་དུས་ག་རེ་བྱེད་ཀྱི་འདུག	... thü' khare cheki-tu'	what happens when you ... ?
ཡིན་ས་རེད།	yin-sa-re'	I should think it is ... (see Unit 12)
བསོད་བདེ་ཆེན་པོ།	sōte-chēnpo	to be fortunate (usually attributed to a person's virtuous actions)
སྤྱད་བ།	nyūngwa	to be ill (honorific)
སྐྱེད་མིམས།	ṭikṭhim	rule(s)
འབྲི་བ།	ṭiwa	to write
སྐྱུ།	mān	medicine
ནད་པ།	nāpa	patient/sick person
འགོ་བ།	khōpa	to contract (an illness)
ཕན་པ།	phānpa	to be helpful/beneficial
རག་ལས་པ།	raklāpa	to depend

Language point



1 Non-intentional verbs

The most important verb division was mentioned in Unit 7: the units since then have concentrated on intentional action verbs. But Dialogue 1 here contains some non-intentional verbs. These verbs indicate things which (especially in this unit) happen *to* people, rather than actions that they consciously perform or have control over.

In Dialogue 1, for instance, **nāwa** expresses that someone is 'ill'. The Tibetan equivalent of 'I am ill' is not a statement of identity; **nāwa**

is a non-intentional *action verb*. The same is true not only of all other physical complaints (having a cold, headache, etc.), but most other transient physical and emotional states which we experience. In English we communicate these with adjectives, and verbs of 'being' (e.g. *we are* angry, happy, bored, etc.), or 'having'.

An action verb generally has to be either intentional or non-intentional. Non-intentional verbs, like intentional ones, require auxiliaries, but the first-person auxiliaries particularly differ from those used with intentional verbs. The intentional action of eating, for example, requires the auxiliary **yö'**:

ང་ཁ་ལག་ཟ་གི་ཡོད། **nga khālak saki-yö'**
I am eating (intentional; present).

Contrast this with a non-intentional action, such as:

ང་སྐྱུག་པ་སྐྱུག་གི་འདུག། **nga kyūkpa kyūki-tu'**
I am vomiting (non-intentional; present).

The first person uses **tu'** to refer to his or her own *non-intentional* actions. In fact **tu'** is used for all three persons (as long as the speaker observes the action). This is, at least partly, because with a non-intentional action (like vomiting), the first person is more of an observer than its conscious performer.

Other sentences using non-intentional verbs:

ང་གཉིད་ཟུག་གི་འདུག། **nga nyī' khūki-tu'**
I am falling asleep.

ང་ཟ་སྐྱུག་ལང་གི་འདུག། **nga sapthuk langki-tu'**
I am itching.

The auxiliaries for the first person in the past and future are generally the same as those already in use for intentional actions performed by second and third persons. So whether it is mine, yours, or someone else's non-intentional action, such as falling over (**rilwa**), the verbs are the same:

ང་/ཁྱེད་རང་/ཁོ་རང་རིལ་གྱི་རེད། **nga/khyērang/khōrang rilki-re'**
I/you/he/she will fall over.

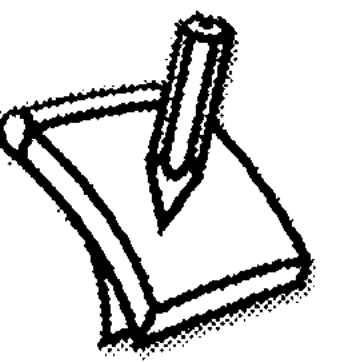
ང་/ཁྱེད་རང་/ཁོ་རང་རིལ་སོང་། **nga/khyērang/khōrang ril-sōng.***
I/you/he/she fell.

* In the Lhasa dialect the auxiliary རྩུང་། (**chung**) would be used here, rather than སོང་།.

In summary, a non-intentional action verb must be combined with a non-intentional auxiliary. The auxiliaries **yin** and **yö'** are generally associated with intentional actions. The sentence ང་རིལ་གི་ཡིན། **nga rilki-yin**, for example, is wrong, because it uses an intentional auxiliary.

In previous units **tu'**, **re'**, and **sōng** were used only for other people. But from now on (with non-intentional actions) they will be used for all persons. The only one which should not be used for the first person (singular) is **yore'**.

Exercise 1



Each sentence introduces a new action verb. Consider whether the action is intentional or non-intentional before completing the sentence, using the correct auxiliary.

- 1 You will recover (**ṭhakpa**).

བྱེད་རང་དྲག་_____ **khyērang ṭhak** _____

- 2 I forgot (**cepa**) it.

ངས་དེ་བརྗེད་_____ **ngä' the ce'** _____

- 3 I shall consult (**tēnpa**) a doctor.

ང་ཞེས་ཆེ་བསྟེན་_____ **nga ēmchi tēn** _____

- 4 We heard (**khowa**) something.

ང་ཚོས་གཟིགས་གོ་_____ **ngantshō' cīk kho** _____

- 5 I shall catch (**simpa**) the thief (**kūma**).

ང་རྒྱན་མ་དེ་གཟུང་_____ **nga kūma-the sim** _____

- 6 She is reading (**lōkpa**) my book.

མོ་རང་ངའི་དེབ་སློག་_____ **morang ngä: thep lōk** _____

- 7 We didn't find (**nyēpa**) the road.

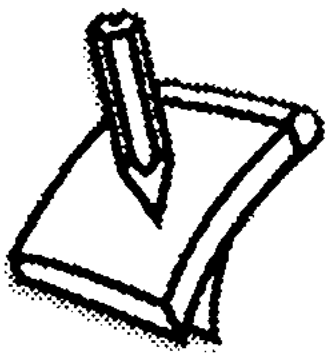
ང་ཚོ་ལམ་ཁ་དེ་རྟོན་_____ **ngantsho lamkha-the nyē'** _____

- 8 I received (**rakpa**) two letters today.

དེ་རིང་ང་ལ་ཡི་གེ་གཉིས་རག་_____ **thering nga-la yike nyī' rak** _____

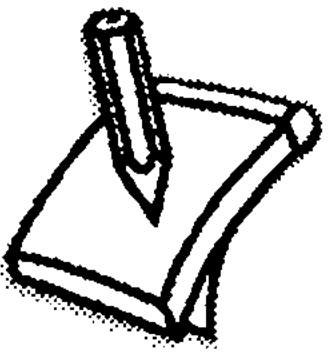
Non-intentional verbs are roughly divided into three types, those related to:

- **reception** – with a **lathön** marking the person or thing which receives
- **perception** – with a **cheṭa** (agentive) particle marking the one who perceives, etc.
- **occurrence** – with no particle marking the subject



Exercise 2

So far, twenty-one non-intentional verbs have appeared in this unit. Locate them, and organise them into the three groups given above.



Exercise 3

Running horizontally are the six common auxiliary verbs. Based upon what has been explained so far, put either a tick or a cross, depending on whether or not they can go together with the categories on the left. The first has been completed: **re'** is generally not used as an auxiliary with a first person, where the action is an intentional one.

		རེད།	ཡིན།	འདུག།	ཡོད།	ཡོད་རེད།	སྟེང།
I	Int.						
	Non-int.						
You	Int.						
	Non-int.						
He/she	Int.						
	Non-int.						



Cultural point

Honorific words

In certain European languages you show politeness by addressing a person with plural forms of personal pronouns and verbs. In Tibetan there is a far broader scheme. Terms described in previous units as 'polite' actually form part of a formalised system of respectful language, which has whole sets of alternative vocabulary, specially reserved for polite communication. The following classes of words have honorific equivalents:

- 1 personal pronouns
- 2 nouns
- 3 action verbs
- 4 adjectives and adverbs

The more polite versions of personal pronouns were introduced in Unit 2, and there are only a small number of honorific adjectives and adverbs. So the main challenge is with nouns and action verbs; all of those related to the individual have honorific and ordinary (i.e. non-honorific) alternatives. As we have seen from the dialogues so far, in conversations between friends, relations, and so forth, honorific forms can have a limited role. But in more formal situations they become important.

Language point



2 Honorific nouns

One of the best illustrators of the two sets of vocabulary (i.e. ordinary and honorific) is names for parts of the body. The following list gives the ordinary term, and then the honorific alternative (in brackets). It shows that these equivalents can be very different from one another, but that sometimes (as in the terms for 'body', 'finger', etc.) the honorific version differs from the ordinary one by a single syllable.

■ Parts of the body

གཟུགས་པོ།	(སྐྱ་གཟུགས།)	sukpo (kūsuk)	body
ལག་པ།	(ཕྱག)	lakpa (chāk)	arm/hand
རྐང་པ།	(ཞབས།)	kāngpa (shap)	foot/leg
མཇུབ་མོ།	(ཕྱག་མཇུབ།)	tsuku (chāktsuk)	finger
ཙ་མཚོག།	(སྒྲན་མཚོག།)	āmcok (nyēncok)	ear
མགོ།	(དབུ།)	ko (ū)	head
གདོང་པ།	(ཞལ་རས།)	tongpa (shälrä')	face
སྐ།	(དབུ་སྐ།)	tā (ūṭa)	hair
མིག།	(སྐྱུན།)	mīk (cān)	eye
ཁ།	(ཞལ།)	khā (shāl)	mouth
སོ།	(ཚོམས།)	sō (tshēm)	tooth
སྐྱེ་ལེ།	(སྐྱེགས།)	cēle (caḳ)	tongue
སྐྱ་ཁྱུང།	(ཤངས།)	nāku (shāng)	nose
གྲོང་ཁོག།	(གསོལ་གྲོང།)	ṭhokhok (sōlṭhō')	stomach
སྐལ་པ།	(སྐྱ་སྐྱོང།)	kälpa (kūtō')	back

Rules for honorific language usage are discussed in the following units. For now, the basic rule is: use honorific terms for others, and ordinary terms for oneself!

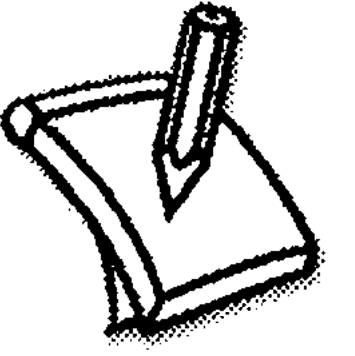


Duho is more familiar with ordinary Tibetan than honorific. He's particularly anxious about accidentally referring to himself using honorific terms. The danger of this blunder is illustrated in the medical situation. Questioning you about an ailment, a doctor or nurse might show respect to you by using honorific language. But in response, because you are talking about yourself, you must use ordinary terms. For example:

Question: བྱིད་རང་དབུ་མུང་གི་འདུག་གས།
khyērang ū nyūngki-tu'-kā.
 Do you have a bad head?

Answer: ང་མགོ་ན་གི་འདུག།
nga ko naki-tu'.
 (Yes,) I have a bad head.

Exercise 4



Duho practises with this format. First, imagining himself as the doctor, using honorific terms, he asks whether there is something wrong with some part of the body. Second, as the patient, he answers with non-honorific terms. Follow his example in the sequence below. Use only the two verbs in the example (**nawa** and **nyūngwa**):

- | | |
|----------------------------|---------------|
| (a) Q. bad arm? | A. Yes, . . . |
| (b) Q. ,, eyes? | A. Yes, . . . |
| (c) Q. ,, leg? | A. Yes, . . . |
| (d) Q. ,, head and back? | A. No, . . . |
| (e) Q. ,, head, yesterday? | A. No, . . . |

Language points



3 Describing physical sensations

Exercise 4 demonstrates the general pattern for expressing pain: after the part of the body, you add the non-intentional verb which conveys what you feel. For example:

ང་རྒྱུ་བ་ན་གོ་འདུག། **nga kāngpa naki-tu'** My foot/leg hurts.

Note: there is no genitive particle linking the person with the part of the body (i.e. it is not **ngā: kāngpa**, 'my foot').

nawa or **nyūngwa** can both be used to communicate either that something is not right with the part of the body, or that it hurts. There are some other, more specific verbs:

ཚ་བ།	tshāwa	for stinging and burning sensations
ལྷག་རྒྱག་བ།	suk-kyapa	for aching
ལྷོད་བ།	pi:wa	for a lack of sensation and numbness

Other verbs describing physical sensations generally incorporate the name for the part of the body they are experienced in, e.g.

སྤོང་ལོག་སྤོང་ས་བ།	ṭhokhok-tōkpa	to be hungry
སྤོང་ལོག་རྒྱག་ས་བ།	ṭhokhok-kyakpa	to be full (stomach)
ལ་སྐྱེ་བ།	khā-kōmpa	to be thirsty

So the way to express illness and sensation is *noun + non-intentional verb*. Do not try to replicate the patterns of English.

4 Verbs of thought and perception

Some verbs describing perception are intentional, others are non-intentional. Intentional verbs are used to describe situations where you actively control the process, and/or direct your attention to a thing. If, on the other hand, the verb is describing the experience of sensations (sights, sounds, and so forth) that come to you, and are experienced in a more passive or accidental way, non-intentional verbs are employed. Both sets of verbs require use of the agentive particle.

Intentional action

ཉན་བ། **nyänpa** to listen
 ལྟ་བ། **tāwa** to watch/look at
 ལྡོམ་བ། **nūmpa** to smell
 (to intentionally sniff something)

Non-intentional action

གོ་བ། **khōwa** to hear
 མཐོང་བ། **thōngwa** to see
 ཁ་བ། **khāwa** to smell
 (to get a whiff of something)

For example:

ངས་མེ་རྟོག་གི་ངོ་མ་བསྐྱམས་པ་ཡིན།

ngä' metok-ki ṭhima nūmpa-yin.

I smelt/sniffed the scent (of those) flowers.

སྐྱམ་གྱི་ངོ་མ་ཁ་སོང་།

mān-ki ṭhima khā song.

(I) caught a whiff of a medicinal smell ('the smell of medicine').

The same distinction of intentional and non-intentional action is made with respect to thought:

བསམ་སྒོ་གཏོང་བ། **sāmlo-tāngwa**

to think

(when you reflect upon something, or think it over)

སེམས་བ། **sāmpa**

to think

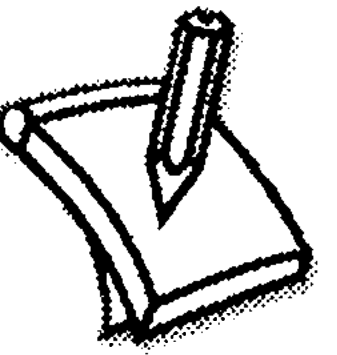
(when something – an impression, assumption, thought, or idea – comes to mind)

Usually, intentional verbs of thought or perception are linked to their objects by **lathön**, whereas non-intentional ones are not.

■ Language tip – Forget about it!

Instructions such as ‘go to sleep!’ or ‘forget about it!’ make perfect sense in English. But non-intentional actions are, by definition, not in your control. So when giving someone an instruction to do something, or volunteering to do an action yourself, avoid using non-intentional actions, because most of the time such sentences will make no sense in Tibetan!

Exercise 5



How do you say these in Tibetan? The first sentence has been completed already.

- 1 I have toothache. ང་སོ་ན་གི་འདུག **nga sō naki-tu’.**
- 2 It stings!
- 3 Don't your ears hurt?
- 4 I'm thirsty; let's go to drink something!
- 5 Because we didn't eat lunch today we are all very hungry.
- 6 My tongue goes (is) numb when I eat Szechuan pepper
(གཡེར་མ། **ērma**).
- 7 Many children had diarrhoea (གྲོང་ཁོག་བཤལ་བ། **thokhok-shālwa**)
yesterday.

Dialogue 2



(CD2; 19)

Lhamo returns home to her husband Tenzin.



ལྷ་མོ། བསྟན་འཛིན། ངས་ད་གིན་བྲིད་རང་ལ་ཁ་དཔར་བཏང་བ་ཡིན། གོ་མ་སོང་ངས།
 བསྟན་འཛིན། ངས་གོ་མ་སོང་། ང་ད་གིན་སྐྱེན་ཚོང་ས་ལ་ཡོད།
 ལྷ་མོ། ངའི་སྐྱེན་དེ་ཉོས་པ་ཡིན་པས།
 བསྟན་འཛིན། ཉོས་པ་ཡིན།
 ལྷ་མོ། ཡག་གུང་། རིལ་གུ་ག་ཚོད་ཟ་དགོས་རེད།

བསྟན་འཛིན། ངས་ཉོས་དུས་མི་དེས་ལབ་སོང་། དེ་ནས་ངས་ལམ་སང་ཤོག་བྱའི་སྐང་ལ་བྲིས་
 པ་ཡིན། ཡིན་ནའང་།།

ལྷ་མོ། ད་ག་རེ་བྱས་སོང་།

བསྟན་འཛིན། བསྐྱད་ཨང་། ང་བསམ་སློ་གཏོང་གི་ཡོད། རིལ་བྱ་གསུམ་རེད་དྲན་སོང་།
 རོགས་ཀས་གཉིས་དང་དགོང་དག་གཅིག་།

ལྷ་མོ། གཏན་གཏན་ཡིན་པས། གཞན་ཉེན་ཁ་ཡོད་རེད། སྟན་འདི་ཤུགས་ཆེན་པོ་
 ཡོད་རེད།

བསྟན་འཛིན། ད་དྲན་གྱི་མི་འདུག

ལྷ་མོ། མ་གཞི་ནས་ཤོག་བྱ་དེ་ག་པར་འདུག ང་ལ་བསྟན་དང་། ད་ག་པར་འགྲོ་གི་ཡིན།

བསྟན་འཛིན། ང་འགོ་ནས་སྟན་ཚོང་ས་ལ་སྐད་ཆ་འདྲི་གར་འགྲོ་དགོས་གྱི་འདུག

ལྷ་མོ། ཞེ་ནི་ཤོག་བྱ་དེ།

བསྟན་འཛིན། ཤོག་བྱ་དེ་སྟན་ཚོང་ས་ལ་ལུས་སོང་།

ལྷ་མོ། ཨ་ལོ། དེ་འདྲ་མི་གཅིག་འདུག

LHAMO tāntsin, ngä' thāncin khyērang-la khāpa tāngwa-yin. kho
 ma-sōng-ngä.

TENZIN ngä' kho ma-sōng. ngä thāncin mǎn-tshōngsa-la yö'.

LHAMO ngä: mǎn-the nyöwa-yin-pä.

TENZIN nyöwa-yin.

LHAMO yakchung. rilpu khatshö' sa-kö'-re'.

TENZIN ngä' nyö-thü' mi-the' lap-song. thenä ngä' lamsāng
 shūkū: kang-la ṭhiwa-yin. yinnä: . . .

LHAMO tha khare chä-sōng.

TENZIN tä'-a, ngä sāmlo tāngki-yö'. rilpu sūm re' ṭhān-song.
 shökä nyī' thang kongthak cīk.

LHAMO tāntän yin-pä. shän: nyenkha yore'. mǎn-ti shūk-chēnpo
 yore'.

TENZIN tha ṭhānki-min-tu'.

LHAMO ma-shinä shūku-the khawa tu'. ngä-la tān-thang. tha
 khawa ṭoki-yin.

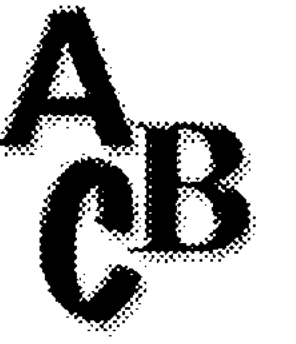
TENZIN ngä konä mǎn-tshōngsa-la kächā-ṭika ṭo-kö'-ki tu'.

LHAMO ēni shūku-the . . .

TENZIN shūku-the mǎn-tshōngsa-la lä'-song.

LHAMO āyo, thenṭä: mi-cik tu'.

Vocabulary



རིལ་བྱ།	rilpu	pill
ལམ་སེང་།	lamsāng	immediately
ཤོག་བྱ།	shūku	paper
བྲིས་པ།	ṭhiwa	wrote
བཟང་ཨང་།	tä'-a	hold on!
ལྷུས་པ།	läwa	to leave something (accidentally)
སྐྱེན་ཚོང་ས།	mān-tshōngsa	chemist/pharmacy
ཨ་ཡོ།	āyo	(expression of weariness or discontent)
དྲན་པ།	ṭhānpa	to remember
གཞན།	shān	otherwise
འགོ་ནས།	konā	again
ཉེན་ཁ།	nyenkha	danger/risk
དྲན་སོང་།	ṭhān-song	(I) thought . . .
ཁྲལ།	ṭhāl	tax/duty
གཏན་གཏན་ཡིན་པས།	tāntān yin-pä	are you sure?
ཚོགས་ཀས།	shokā	morning (alternative for shokpa)
ཡག་བྱུང་།	yakchung	(expression, somewhere between 'that's good!' and 'thanks!')
དེ་འདྲ་མི་གཅིག་འདུག	thentä: mi-cik tu'	(expression uttered when irritated with someone, stronger in tone than the literal meaning: 'such a person/individual!')

Language point



5 Need to, should, must (དགོས་པ།)

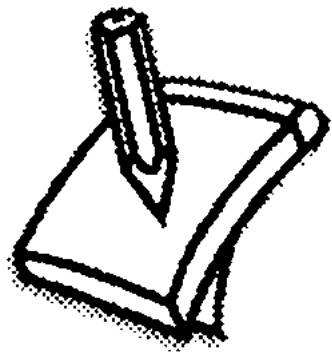
In Unit 9 **kö'** was used alone, as a main verb. Here it is attached to an action verb, to express necessity, etc. (that is, **kö'** is a modal verb). Usually, auxiliaries such as **re'** and **tu'** give information about time, person, etc. But when combined with **kö'** they work differently,

conveying various types of necessity, like you do in English, with 'need', 'should', and so forth. However, as the table shows, the distinctions do not match the English ones exactly.

ང་འགོ་གི་ཡིན།		going (simple statement of intent)	'shall'/'will'
ང་འགོ་དགོས་རེད།	kö' re'	going because I am compelled to by some outside force (duty, responsibility, an order, or pressing circumstances)	'must'/'need to'
ང་འགོ་དགོས་ཀྱི་འདུག།	kö'-ki tu'	going because my presence (somewhere) will be useful or necessary	'should'/'need to'
ང་འགོ་དགོས་ཡིད།	kö' yö'	going because of an urge or personal choice	'should'/'wish to'

In these sentences, neither **kö'** nor the action verb varies, to indicate different times: any of the above could mean either 'I have to go' or 'I had to go'. When clarification is necessary, a time-word can be used.

kö' yö' is only for first-person sentences; the others may be said by or about anyone.



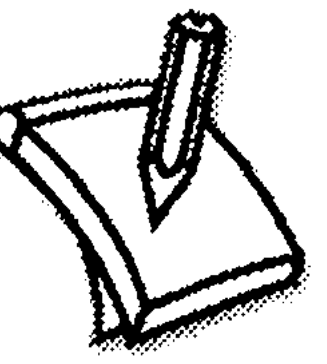
Exercise 6

In English, the phrase 'I have to' might refer to a whole range of necessities or wishes. There is no such single phrase in Tibetan; you must be more specific, by choosing the **kö'** ending most appropriate to the situation.

Complete the sentences in Tibetan adding the correct **kö'** ending (following the example of no. 1). Even if you can imagine more than one possible scenario for some of them, try to select the most obvious one.

- 1 we – pay taxes ང་ཚོ་བླ་ལ་སློབ་དགོས་རེད། **ngantsho thāl tã'-kö' re'.**
- 2 I – eat (I'm hungry)
- 3 you – take medicine (i.e. instructing someone with a serious illness, like TB)
- 4 I – go to (i.e. walk towards) the toilet
- 5 I – help an ill friend
- 6 I – go on holiday
- 7 you – go to bed/sleep (e.g. parents telling their children)

Exercise 7

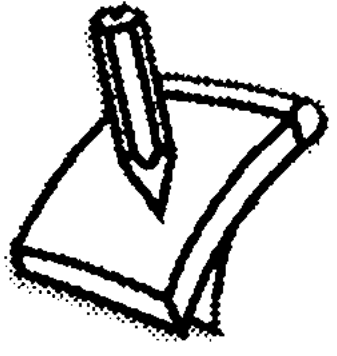


A new computer program can translate from English to Tibetan! But the differences between the languages mean that it has problems distinguishing between intentional and non-intentional verbs. The mistakes in the passage are all due to this problem.

- (a) Locate where verbs have been translated incorrectly.
- (b) Replace these mistaken verbs with the correct ones.
- (c) Translate the passage; you should end up with a reconstruction of the original, with all the English verbs which confused the programme in place.

ངའི་ཨ་མ་ལ་ཆམ་པ་རག་སོང་། ང་ཆམ་པའི་སླན་ཉོ་གར་ཕྱིན་པ་ཡིན། ཡིན་ནའང་ང་ལ་
 རག་མ་སོང་། གང་ཡིན་ཟེར་ན། གྲོང་གསེབ་འདི་ལ་མི་མང་པོ་ལ་ཆམ་པ་རག་གི་ཡོད་རེད།
 ཨོ་ནི་ཁོ་རང་ཚོས་སླན་ཚང་མ་ཉོ་གི་འདུག། བས་ས་ང་གྲོང་གསེབ་གཞན་དག་ལ་སླན་རྟེན་
 གར་ཕྱིན་པ་ཡིན། དེ་ལ་ཆམ་པའི་སླན་འདུག། ང་ལ་སླན་ལེན་པ་ཡིན། ཡིན་ནའང་ང་ལྟ་
 ཡང་(འང་)སློ་རྒྱུ་གི་ཡོད། ང་ལ་ཆམ་པ་བཟུང་སོང་།

**ngä: āma-la chāmpa rak-song. nga chāmpā: mān nyo-ka
 chīnpa-yin. yinnā nga-la rak ma-sōng. khāngyin-serna
 thongsep ti-la mi mangpo-la chāmpa rak-ki yore'. ēni
 khōrang-tshō' mān tshāngma nyoki-tu'. khāsa nga thongsep
 shānthak-la mān nyē'-ka chīnpa-yin. the-la chāmpā:-mān tu'.
 nga-la mān lenpa-yin. yinnā: thanta nga-yā lō kyapki-yö'.
 nga-la chāmpa sim-song.**



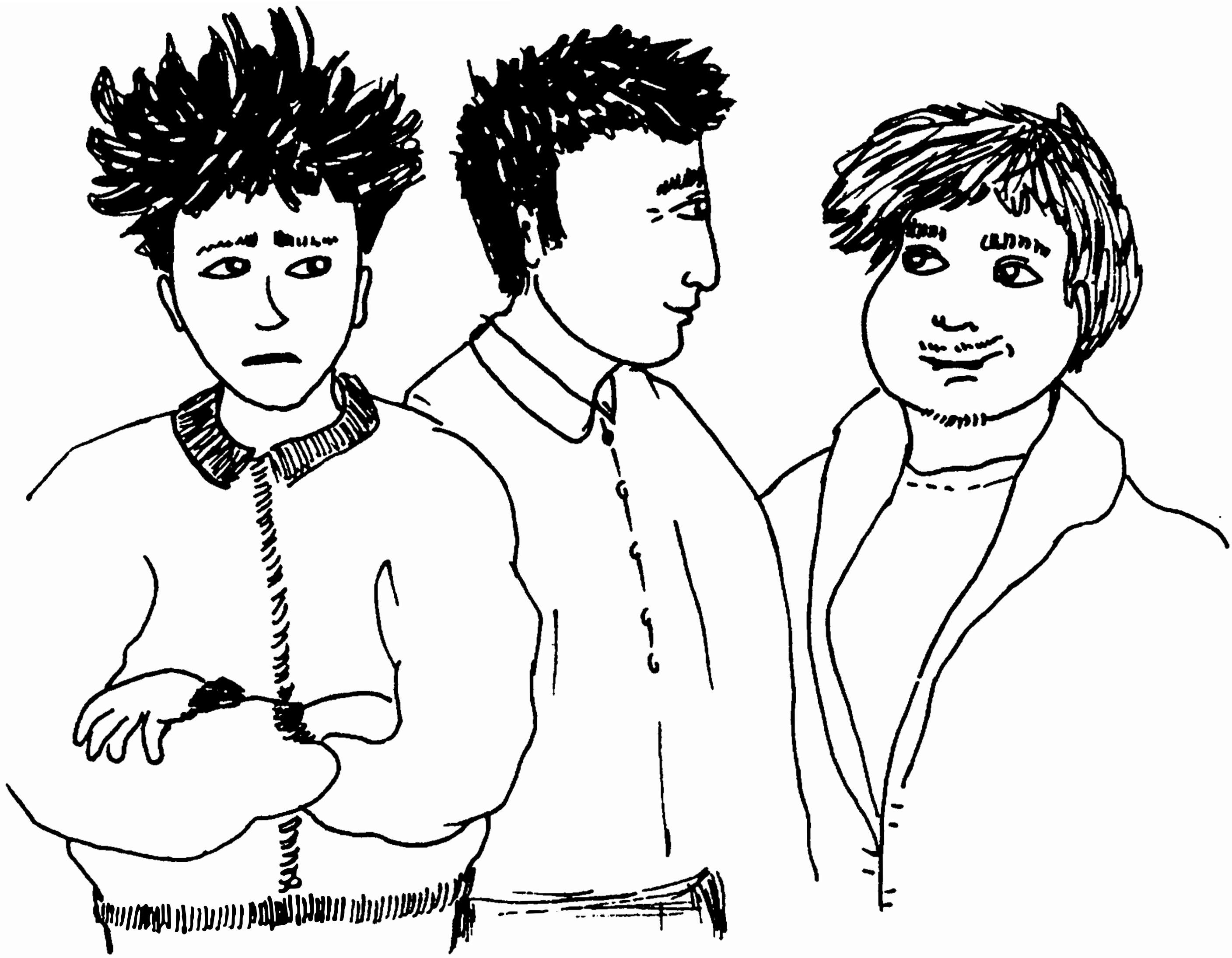
Exercise 8

Some Tibetan sentences below don't match the translations: identify and correct them. The only mistakes are in the verbs (action or auxiliary).

- 1 ཨ་ཁུ་ན་གི་ཡོད་རེད།
ākhu naki-yore'.
Uncle (paternal) is ill.
- 2 ང་དེ་རིང་སློམ་ལ་བྱིན་སོང་།
nga thering thōm-la chīn-song.
I went to the market today.
- 3 བྱིད་རང་ག་པར་ན་གི་འདུག
khyērang khawa naki-tu'.
Where does it hurt?
- 4 རོགས་པར་ང་སྐྱེན་ཁང་ལ་མེད། ཡིན་ནའང་ཡེ་ཤེས་འདུག
shokpa nga mānkhang-la me'. yinnä: yeshē tu'.
This morning I wasn't at the hospital, but Yeshe was.
- 5 བྱིད་རང་ཨེམ་ཚི་བསྟེན་སོང་ངས།
khyērang emchi tēn sōng-ngä.
Did you consult the doctor?
- 6 ང་རིའི་སྐང་ལ་འགོ་དུས་མགོ་ཡུ་འཁོར་སོང་།
nga ri: kang-la to-thü' koyu khōr-song.
I get dizzy when I go in (*lit.* on) the mountains.

རྩུ་རྟོ།	ང་ཚེ་གཟུབ་གཟུབ་བྱེད་དགོས་ཀྱི་འདུག མི་དེས་ང་ཚེ་ལ་མགོ་སྐྱར་གཏང་ས་རེད།
བསོད་ནམས།	རྩུ་རྟོ་སེམས་ཁྲལ་མ་བྱེད། ངས་སྐད་ཆ་བཤད་དགོས། ཁས་ས་བྱེད་རང་གི་རོགས་པ་མཉམ་དུ་གོང་བསྐྱེགས་ཚར་བ་ཡིན།
ཁ་ལོ་པ།	འདི་ངས་ཉ་གོ་གི་མེད། ཁས་ས་ང་མེད། ཡིན་ནའང་ངས་སྐྱར་མོ་སུམ་བརྒྱ་ལ་སྐྱེལ་དགོས།
བསོད་ནམས།	ལམ་ཁ་རྒྱས་ཡོད་པ། ལུ་ཚོད་ག་ཚོད་འགོར་གྱི་རེད།
ཁ་ལོ་པ།	ལུ་ཚོད་བཞི་ཅམ་འགོར་གྱི་རེད།
བསོད་ནམས།	སྐྱར་མོ་ཉེས་བརྒྱ་ལྔ་བརྒྱ་ལ་སྐྱེལ་དང་།
ཁ་ལོ་པ།	དེ་ཉུང་དྲགས་ཀྱི་རེད་ལགས། ང་སྐྱར་མོ་སུམ་བརྒྱ་ལ་བསྐྱེལ་གྱི་ཡིན། ད་ལྟ་བྱེད་རང་ཚེ་ལ་མོ་ཏ་གཞན་དག་རག་གི་མ་རེད།
བསོད་ནམས།	རྩུ་རྟོ་དེ་དངོས་གནས་ཡིན་ས་རེད། ང་ཚེ་ལ་མོ་ཏ་གཞན་དག་རག་ས་མ་རེད། ཁོ་རང་མཉམ་དུ་འགྲོ།

DRIVER	phēp-shōk.
DUHO	the khāsä: mi yin-sa ma-re'.
SÖNAM	(to the driver) khāsä ngantshö' khälowa shänthak nyāmtu kächä-chäpa-yin.
DRIVER	khō ngä: rokpa re'. yinnä: the ring khōrang kyantse-la to thūp-ki ma-re'. khōrang-ki tshāp-la ngā tāng-song.
DUHO	ngantsho sapsap che' ko'-ki tu'. mi-the ngantsho-la kōkor tāng-sa re'.
SÖNAM	tuho, sēmthäl ma-chi'. ngä' kächä shā'-ko. (to the driver) khāsä: khyērang-ki rokpa nyāmtu khong tik-tshārwa-yin.
DRIVER	ti ngä' hākoki-me'. khāsä ngā me'. yinnä: ngä' kormo sūmkya-la kyäl-ko.
SÖNAM	lamkha kyü' yö'-pa. chūtshö' khatshö' kōrki-re'.
DRIVER	chūtshö' shi-ts kōrki-re'.
SÖNAM	kormo nyikya-ngāpcu-la kyäl-thang.
DRIVER	the nyung-ṭhaki-re'-la:. ngā kormo sūmkya-la kyälki-yin. thanta khyērang-tsho-la moṭa shänthak rakī-ma-re'.
SÖNAM	tuho, the ngönä' yin-sa re'. ngantsho-la moṭa shänthak rak-sa ma-re'. khōrang nyāmtu-to.



Vocabulary

A
CB

ཚབ།	tshāp	replacement/instead of
སེམས་བྱུང་མ་བྱེད།	sēmthäl ma-chi'	don't worry!
མགོ་སྐྱར་གཏོང་བ།	kōkor-tāngwa	to deceive
སླེབ་པ།	lēpa	to arrive (non-intentional)
ཉེས་བརྒྱ་ལྔ་བརྒྱ།	nyikya-ngāpcu	two hundred and fifty
སྐད་ཆ་བྱེད་པ།	kācha-chēpa	to negotiate/discuss a plan
སྐྱེལ་བ།	kyälwa	to transport/carry (past form: བསྐྱེལ་བ།)
ང་གོ་གི་མེད།	hākōki-me'	I don't know anything about that
ཁས་སའི་མི་ཡིན་ས་མ་རེད།	khäsä: mi yin-sa ma-re'	doesn't seem like the man from yesterday
ལྷུ་བ།	thūpa	able to (see below)
ཚར་བ།	tshārwa	already/finished
ལྷོ་བ།	lāwa	to hire (past: ལྷོས་པ། lāwa)
གྲོ་ཁྱུག་པ།	kō-kyapa	to close the door

ལྗོ་སྐྱོ་	kyü'	familiar with
ལྗོ་སྐྱོ་རྩེ།	kyantse	a Tibetan town
གུམ་བརྒྱ།	sūmkya	three hundred
འཛིན་གཏེ་གཏོག་པ།	ṭikate-tōkpa	to book something (<i>lit.</i> 'to get a ticket'; an expression used by Tibetans outside Tibet: ṭikate is derived from 'ticket'.)



Cultural point

Travel in Tibet

With only a small number of airports and one train line, public transport options in Tibet are limited. Travel by bus is popular; but vast distances, poor roads, and rather basic facilities can make it a gruelling experience. The main alternative is hiring private jeeps or minivans. These are readily available, popular with both Tibetans and visitors, and usually quite reasonably priced. Negotiation is an integral part of this travel experience. Having located the point where these vehicles congregate, one attempts to work out a deal with drivers and/or other passengers.

There are particular problems in Tibet at the time of writing; these are causing major disruption to travel by visitors.



Language point

1 A note of uncertainty ...

In English, to communicate that you are not totally sure of a thing, you add words such as 'probably' or 'maybe' (adverbs). But in Tibetan, you show a lack of certainty by modifying the verb (copula/auxiliary). This book will not cover the many variations of this in Tibetan. Instead it will focus upon one widely used structure, which involves adding the particle **sā**. Duho especially favours this most versatile structure.

The translation ‘I should think that . . .’ will often be used. But sometimes another phrase, such as ‘seems’ or ‘more than likely’ might better capture **sā**. This will depend upon the situation. There can be no fixed English equivalents for such structures as **sā**, because Tibetan recognises more degrees of uncertainty than English. Whichever way **sā** is translated though, it always suggests that there is greater certainty than doubt about what is being asserted; i.e. it is closer to saying ‘probably’ than ‘might be’.

As in one example below, **sā** is also used in questions, anticipating that the answer a person will give is unlikely to be one that he or she is completely sure of.

sā can be used to show that a statement, etc. is an *assumption* which one has grounds for believing is correct. The verb forms change here, as follows:

	<i>Certain</i>		<i>Reasonable assumption</i>
Identity	རེད། re'	→	ཡིན་ས་རེད། yin-sa re'
Existence	ཡོད་རེད། yore'	→	ཡོད་ས་རེད། yö'-sa re'
Question:	ཁོ་རང་བོད་པ་ཡིན་ས་རེད་པས། khōrang phōpa yin-sa re'-wä. Do you think he's Tibetan?		
Answer:	ཡིན་ས་མ་རེད། yin-sa ma-re'. I shouldn't think so.		

རྗེ་རྗེ་ཚོང་ཁང་ལ་ཡོད་ས་མ་རེད།
toce tshōngkhang-la yö'-sa ma-re'.

I shouldn't think that Dorje (a personal name) is at the shop.

Only **re'** and **yore'** can be modified to accommodate the use of **sā**. The verbs **yin**, **yö'**, **tu'**, and **sōng** cannot; they are used when talking about yourself or things you have witnessed, so they always convey some certainty.

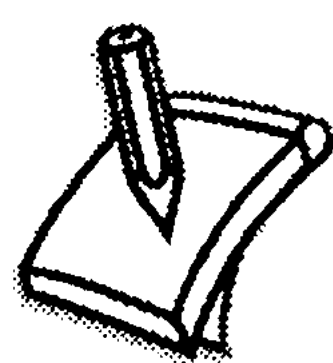
This structure can also be used in a *predictive* sense, with both intentional and non-intentional action verbs. As the example shows, all you have to do is to replace the linking particle with **sā**:

Certain: དེ་རིང་བསོད་ནམས་དང་རྩུ་ཉི་འགྲོ་གི་རེད།
thering sōnam thang tuho toki-re'.
Sōnam and Duho will go today.

Less certain: དེ་རིང་བསོད་ནམས་དང་རྩུ་ཉོ་འགོ་ས་རེད།
thering sōnam thang tuho ʈo-sa re'
 I should think Sōnam and Duho will go today.

In English, one can say 'probably' about one's own actions; such as 'I shall probably go . . .'. **sā** cannot be used for the first person in that way (i.e. with intentional verbs). The only situation where a first person can use it is when predicting that something will happen to him or her (i.e. using a non-intentional verb):

ང་ན་ས་རེད། **nga na-sa re'**
 There is a good chance I will fall ill . . .



Exercise 1

Different English phrases have been used in the following sentences to express a lack of certainty. But in Tibetan, they can all be expressed with the **sā** structure. Translate them, remembering to choose the right ending according to the identity–existence divide:

- 1 The car/jeep seems to be new.
- 2 I doubt this restaurant has vegetarian food.
- 3 The airport is more than likely far from here.
- 4 I shouldn't think we'll arrive by (at) 10 o'clock.
- 5 There are probably many people in that car.
- 6 I shouldn't think the bus will go there.
- 7 Do you think that our driver is drinking spirits?



Language point

2 Weather གནམ་གཤེས། (nāmshi')

When non-intentional verbs were introduced in Unit 11, the focus was upon things which happen to people. But non-intentional verbs are also used to describe events, occurrences, etc. unrelated to people, such as weather conditions (which are obviously very relevant to travel). Weather-related words are almost all composite verbs (see Unit 8). For example, **chārpa** is 'rain': when the verbaliser **kyapa** is added, it produces 'to rain':

ཆར་པ་རྒྱག་པ། or ཆར་པ་གཏོང་པ།	chārpa-kyapa/tāngwa	to rain
གངས་རྒྱག་པ། or གངས་གཏོང་པ།	khang-kyapa/tāngwa	to snow
ཉི་མ་སྟོན་པ།	nyima-tānpa	to be sunny
ལྷགས་པ་རྒྱག་པ།	lhākpa-kyapa	to be windy
སེར་པ་རྒྱག་པ།	sēra-kyapa	to hail
སྐྱུག་པ་འཁོར་པ།	mūkpa-khōrwa	to be misty/foggy

There is no equivalent of 'it'; one just adds the appropriate (non-intentional) auxiliary to one of the above. For instance:

ལྷགས་པ་རྒྱག་གི་འདུག **lhākpa kyapki-tu'**. It is windy.

Exercise 2

Translate:

- 1 དེ་རིང་ཆར་པ་གཏང་གི་རེད། **thering chārpa tāngki-re'**.
- 2 དགོང་དག་ཆར་པ་གཏང་ས་རེད། **kongthak chārpa tāng-sa re'**.
- 3 རོགས་ཀས་ཉི་མ་བསྟན་ས་མ་རེད། **shokā nyima tān-sa ma-re'**.
- 4 Is it raining?
- 5 It was cold yesterday, but it didn't snow.
- 6 It hailed when we were going to Lhasa.
- 7 It seems to be snowing up there.

Language point

3 ཐུབ་པ། **'can'/'to be able'**

thūpa is a modal verb (see Grammar section). Usually, sentences with modal verbs (such as **kō'**) have time-words, showing when the action occurs. But with **thūpa**, time is indicated by auxiliary verbs, like normal sentences with action verbs.

thūp slots in after the action verb:



ཁོ་རང་འགྲོ་ཐུབ་ཀྱི་རེད།

khōrang ṭo thūpki-re'.

He will be able to go.

ཁྱེད་རང་འཁྱེར་ཐུབ་ཀྱི་མི་འདུག།

khyērang khyēr thūpki min-tu'.

You cannot carry it.

thūpa is generally attached to intentional, rather than non-intentional action verbs. In this respect it is like 'am able to'; one is able to 'go', 'eat', etc., but not to 'get ill'. Despite this, one attaches **thūp** to talk about the *ability* to do the action, rather than the action itself, and this ability is seen as *non-intentional*. So sentences with **thūp** (and other modal verbs) use non-intentional auxiliaries.

A sentence like ང་འགྲོ་ཐུབ་ཀྱི་ཡིན། is impossible.

With **thūpa**, the same auxiliaries can be used for all three people:

ང་/ཁྱེད་རང་/ཁོ་རང་ལ་བ་ཐུབ་ཀྱི་མི་འདུག།

nga/khyērang/khōrang lap thūpki min-tu'.

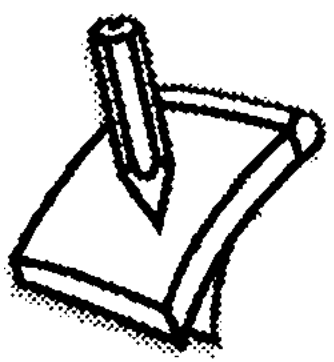
I am/you are/he is not able to say.

sā can also be added, straight after **thūp**, indicating that one is not completely certain, e.g.

ང་འགྲོ་ཐུབ་ས་རེད།

nga ṭo thūp-sa re'.

I should think I'll be able to go.



Exercise 3

Complete the sentences according to what appears in brackets (in the affirmative, unless otherwise indicated).

- 1 ང་ཚེ་ཚུ་ཚོད་དང་པོ་ལ་ཡོང་ཐུབ་_____ |
nga chūtshö' thangpo-la yong-thūp _____ (future-definite)
- 2 ང་མོ་ཉ་ཆེན་པོ་འདི་གཏང་ཐུབ་_____ |
nga moṭä chēnpo ti tāng-thūp _____ (future-predictive)
- 3 ཁོ་རང་མི་གསུམ་བསྐྱལ་ཐུབ་_____ |
khōrang mi sūm kyäl-thūp _____ (past)
- 4 ང་ཚང་མ་བཏུངས་ཐུབ་_____ |
nga tshāngma thūng-thūp _____ (past-negative)
- 5 མོ་རྒྱལ་ཐུབ་_____ |
ko kyap-thūp _____ (present-negative)

- 6 ཅ་ལག་འདི་ཚོ་འབྱེད་ཐུབ་_____ |
cālak t̥intsho khyēr-thūp_____ (future-predictive-question)
- 7 ཁོ་རང་ཚོ་མོ་ཏའི་མདུན་ལ་བཟུང་ཐུབ་_____ |
khōrang-tsho moṭä: t̥ün-la t̥ä'-thūp_____ (future-definite)

Dialogue 2



(CD2; 24)

Things have not gone well. There has been a mishap with the vehicle as Duho and Sönam were travelling on a mountain pass. There is no mobile signal, so now they must just wait.



- རྩ་ཉེ། མི་དེས་མོ་ཏ་ཡག་པོ་བཏང་མ་སོང་ང་། ང་དང་པོ་ནས་ཁོ་ལ་དོགས་པ་བྱས་ང་།
 བསོད་ནམས། ཁ་ལོ་པའི་ཚོར་འབྱུང་མ་རེད།
- རྩ་ཉེ། འོ་ན་སུའི་སྐྱོན་རེད། མོ་ཏ་གཞན་དག་མ་ཡོང་ན་ང་ཚོ་ག་རེ་བྱེད་དགོས་རེད།
 བསོད་ནམས། སེམས་བྱུང་མ་བྱེད། མོ་ཏ་གཞན་དག་ཡོང་གི་རེད།
- རྩ་ཉེ། ཡིན་ནའང་མགྲོགས་པོར་ཡོང་ས་མ་རེད། ཞེ་ནི་གངས་བརྒྱབ་ན་།
 བསོད་ནམས། གངས་བརྒྱབ་ན་ག་རེ་ཡོད་རེད། གངས་(ཀྱི་)དྲེལ་ལ་མོ་ཏ་འགྲོ་ཐུབ་ཀྱི་རེད།
- རྩ་ཉེ། ཡིན་ནའང་ང་ཚོ་ལ་བྱ་ཡས་མང་པོ་མེད། ཞེ་ནི་ས་ཆ་མཐོ་པོ་འདུག་ང་
 དབུགས་ཡག་པོ་གཏོང་ཐུབ་ཀྱི་མི་འདུག།
 བསོད་ནམས། རྩ་ཉེ། ང་ཚོ་ལ་བྱེད་ཡས་གང་ཡང་མི་འདུག། འདིར་བསྐྱུགས་ནས་བཟུང་དགོས་རེད།
 ཞེ་ནི་ང་ཚོ་འབྱུགས་ནས་ཤི་ས་མ་རེད། ལ་དུག་བརྒྱབ་ནས་ཤི་ས་མ་རེད། ཡིན་
 ནའང་རྒྱང་ཆ་འདི་འདྲ་མང་པོ་བཤད་ན་ཕན་གྱི་མ་རེད། གཏན་གཏན་སྐྱུག་
 ཐུབ་དོག་པོ་བཟོ་གི་རེད། བསམ་སྒོ་ཞེ་དྲག་མ་གཏོང་། ལྷོད་ལྷོད་བྱས་ནས་ལྷོད།
- DUHO mi the' moṭa yakpo tāng ma-sōng-nga. nga thangpo-nā khō-la thokpa sa-song.
- SÖNAM khālowa norṭhül ma-re'.
- DUHO ɔna sū: kyōn re'. moṭa shānthak ma-yong-na ngantsho khare che-kö' re'.
- SÖNAM sēmṭhāl ma-chi'. moṭa shānthak yongki-re'.
- DUHO yinnä: kyokpo yong-sa ma-re'. ēni khang kyap-na . . .
- SÖNAM khang kyap-na khare-yore'. khang kyil-la moṭa to thūpki-re'.

DUHO	yinnä: ngantsho-la sayä mangpo me'. ēni sācha thōpo tu'. nga ūk yakpo tāng-thūpki min-tu'.
SÖNAM	tuho, ngantsho-la cheyā khā: min-tu'. tā: kük-nä tä'-kö'-re'. ēni ngantsho khyāk-nä shī-sa ma-re'. lathuk-kyap-nä shī-sa ma-re'. yinnä: kācha tīntā mangpo shā-na phānki ma-re'. tāntän buksup-thokpo soki-re'. sāmlo sheṭhak ma-tāng. lhōlhö'-chänä tä'.

ACB

Vocabulary

དང་པོ་ནས།	thangpo-nä	(right) from the start
ཚོར་འཁྲུལ།	northül	mistake/error
དབྱེལ་(ལ)།	kyīl	in the centre of/amidst
འབྲུགས་པ།	khyākpa	to feel cold
འདི་འདྲ།	tīntā	like this/in this way
དོགས་པ་ཟ་བ།	thokpa-sawa	to have doubts
ལ་དྲུག་རྒྱུག་པ།	lathuk-kyapa	to have altitude sickness
་་་་ག་རེ་ཡོད་རེད།	khare-yore'	so what (if) . . . ?/what does that matter?
ང་ཚོ་ག་རེ་བྱེད་དགོས་རེད།	ngantsho khare che-kö' re'	what are we to do?
སྐྱུག་སྐྱུབ་དོགས་པོ་བཟོ་བ།	buksup-thokpo sowa	to make a situation tense/ more stressful
སྣང་སྣང་བྱས་ནས་སྤོང།	lhōlhö'-chänä tä'	stay calm!
བྱེད་ཡས་གང་ཡང་མི་འདུག།	cheyā khā: min-tu'	there's nothing we can do/nothing to be done
སྦྱོར།	kyōn	fault/defect; harm
མགྱོགས་པོ།	kyokpo	quickly/soon
དབྲུགས་གཏོང་བ།	ūk-tāngwa	to breathe
ཤི་བ།	shīwa	to die
གཏན་གཏན།	tāntän	definitely

Language point



4 Describing how actions are done

Many words such as **yākpo** ('good') can also be used to describe how an action is done (i.e. adjectives also function as adverbs): they go immediately before the action they describe, e.g.:

མི་དེས་ལམ་ཁ་ཡག་པོར་བསྟན་སོང་།

mi the' lamkha yakpo t̄an-sōng.

That man showed us the route well (i.e. did a good job of showing us the route).

As illustrated, these words may have **lathön** incorporated into them (as **ra**) in written form. But this is not heard in spoken Tibetan.

In the case of composite verbs, these words go in between the two parts (i.e. just before the verbaliser).

ཁོས་མོ་ཏ་མགྲོགས་པོར་གཏོང་གི་འདུག

khō' moṭa kyokpo tāngki-tu'.

He is driving quickly.

The term **chänä** can also be used when describing actions. It can be tagged onto the end of the words like **yākpo** (instead of **ra**), with the same meaning as above. It can also modify the end of some action verbs, changing them into descriptions of how the action is performed, e.g.

ཡག་པོ་བྱས་ནས། **yakpo-chänä**

(to do, drive, etc.) well

མགྲོགས་པོ་བྱས་ནས། **kyokpo-chänä**

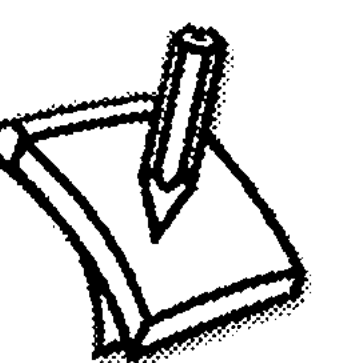
(to do) quickly/hurriedly

གཟབ་གཟབ་བྱས་ནས། **sapsap-chänä**

(to do) carefully

Exercise 4

Following the example, join each description phrase (adverb) with its accompanying verb, and translate the combination. The same phrase may translate in different ways, according to which action it describes.



	Description phrase		Action
(a)	ལྷན་ཆ་བཤད་པ། shūk-chēnpo	རྒྱུ་བ།	kācha-shāpa
(b)	ལྷན་ཆ་ལོ་བྱས་ནས། shūk-chēnpo- chänä	བཟང་པ།	tāwa
(c)	དྲོ་ལོ་བྱས་ནས། ṭhōpo-chänä	ཉུན་པ།	khōnpa
(d)	སྐྱིད་ལོ་བྱས་ནས། kyīpo-chänä	ལྷན་མོ་ལྷ་བ།	tēmo-tāwa
(e)	སྐྱིད་ལོ་བྱས་ནས། kyīpo-chänä	ཉལ་བ།	nyälwa
(f)	ལས་སྒྲ་ལོ། lälāpo	འགོ་བ།	kōwa
(g)	སྒྲོད་སྒྲོད་བྱས་ནས། lhōlhö'-chänä	ཁ་ལག་བྱ་བ།	khālak sāwa

(a) རྒྱུ་བ་ལྷན་ཆ་ལོ་བཤད་པ། **kācha shūk-chēnpo shāpa**
(to speak forcefully/powerfully)



Language point

5 What happens if ... ? ར།

'If' is expressed with the particle **na**. As Dialogue 2 shows, **na** is inserted at the end of the clause with the if ('the conditional clause'), unlike in English, where it goes at the beginning. **na** can combine with the verb(s) in a variety of ways. Here we shall use a very common variation, where **na** simply replaces the auxiliary and linking-particle. The second ('the main') clause takes the same form as a sentence in the future. This is similar to the English use of 'will/won't', as in the examples below.

མོ་ཏ་གཞན་དག་ཡོང་ན་ང་ཚོ་འགྲོ་བྱུང་གི་རེད།

moṭa shānthak yong-na ngantsho ṭo-thūpki re'.

If another car comes, we will be able to go. (Or, 'We'll be able to go if another car comes.')

When the if-clause is negative, the negating particle goes before the action verb:

མོ་ཏ་གཞན་དག་མ་ཡོང་ན་ང་ཚོ་འགྲོ་བྱུང་གི་མ་རེད།

moṭa shānthak ma-yong-na ngantsho ṭo-thūpki ma-re'.

If no other cars come, we won't be able to go. (Or, 'We won't be able to go unless another car comes.')

The action verb to which **na** is attached will often have the past form (both when written and spoken). This indicates nothing about time; whether the action verb is in the past or the present/future forms, the meaning is the same.

ཁྱེད་རང་ཚོ་རྒྱལ་ཅེ་ལ་འགོ་ན་ལོ་མོ་།

khyērang-tsho kyantse-la ṭo-na . . .

If you go to Gyantse . . .

ཁྱེད་རང་ཚོ་རྒྱལ་ཅེ་ལ་བྱིན་ན་ལོ་མོ་།

khyērang-tsho kyantse-la chīn-na . . .

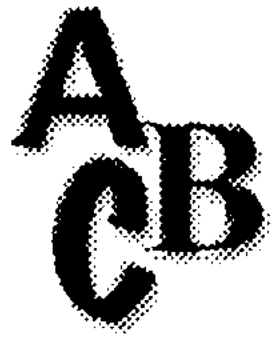
If you go to Gyantse . . .

Exercise 5



Duho has nothing to do except ponder various potential outcomes of the present situation. He imagines a range of ‘what if . . .’ scenarios, all of which are unfortunately bad! The sentences below are split into their separate clauses, to help clarify the structure. **sā** cannot be used in the if-clause, but it can appear in the second (indicated by ‘might’) to express a strong likelihood, rather than a definite occurrence. Follow Duho through his increasing panic as you translate these sentences (vocabulary below):

- | | |
|---|--|
| (a) If no other cars come . . . | We can't go to Gyantse. |
| (b) If no other cars come . . . | We can't go/return to the
guesthouse. |
| (c) If no other cars come . . . | We must go to search for
help. |
| (d) If we go searching for help . . . | We might get bitten by
a mastiff. |
| (e) If robbers come . . . | What are we to do? |
| (f) If we don't get water . . . | We'll become (i.e. be) thirsty. |
| (g) If we don't get any food . . . | We'll get hungry. |
| (h) And, if we don't get water . . . | WE MIGHT DIE! |
| (i) And, if we don't get any food . . . | WE MIGHT DIE! |



Vocabulary

ཇག་པ།	chakpa	robber/bandit
ཡོང་བ།	yongwa	to happen
ག་མ་སྐྱེག།	ṭha:-maṭik	unfortunate events/mishaps
བཏོན་པ།	tōnpa	(past of འདོན་པ། tōnpa) to extract
འདོགས་ཁྱི།	tokkhyi	Tibetan Mastiff (large, ferocious type of dog, used to guard herds, monasteries, villages, etc.)
སྐྱོན་བཅུགས་པ།	kyōn-tsūkpa	(past of སྐྱོན་འཇུགས་པ།) to blame/criticise someone
སོ་རྒྱག་པ།	sō-kyapa	to bite
འཇུལ་བ།	tsülwa	to enter
ས་གོང།	sākong	rut



Two views of the situation (X) (CD2; 26)

Here is Duho's account of the mishap and its aftermath. Read the passage, with the help of the additional vocabulary above and in the list on p. 178:

ལམ་ཁ་དེ་དངོས་གནས་ཡག་པོ་མི་འདུག ཡིན་ནའང་ང་ཚོའི་ཁ་ལོ་པ་དེས་མོ་ཏ་གཟབ་གཟབ་བྱས་ནས་བཏང་མ་སོང། ལམ་ཁ་ལ་ས་གོང་གཅིག་འདུག ཡིན་ནའང་ཁོ་རང་གིས་སྐད་ཆ་མང་པོ་བཤད་ནས་དེ་མ་མཐོང་བ་རེད། ཨེ་ནི་ང་ཚོའི་མོ་ཏ་དེའི་ནང་ལ་འཇུལ་སོང། ང་ཚོ་ལ་གང་ཡང་བྱས་མ་སོང། མོ་ཏ་ལའང་སྐྱོན་མི་འདུག ཡིན་ནའང་ང་ཚོས་ས་གོང་ནས་མོ་ཏ་བཏོན་ཐུབ་མ་སོང། ང་ཚོ་ལ་རོགས་པ་དགོས་ཀྱི་འདུག མོ་ཏ་ལ་ཡང་(འང་)སྐྱོན་མི་འདུག་ཡོང་ན་རོགས་པ་རག་གི་རེད། ཡིན་ནའང་མོ་ཏ་གཞན་དག་ཡོང་གི་མི་འདུག ང་ཁ་ལོ་པ་དེ་ལ་ཚོག་པ་ཟ་གི་འདུག ཨེ་ནི་བསོད་ནམས་ཀྱིས་ང་ལ་སྐད་ཆ་ཞེ་དྲག་བཤད་ཀྱི་མི་འདུག ཉོབ་ཀྱི་འདུག

lamkha-the ngōne' yakpo min-tu'. yinnā ngantshö: khālowa the' moṭa sapsap-chänā tāng ma-sōng. lamkha-la sākong-cik tu'. yinnā khōrang-kī' kācha mangpo shā-nā the ma-thōngwa-re'. ēni ngantshö: moṭa thā: nang-la tsül-sōng.

ngantsho-la khä: chä' ma-sōng. moṭa-la-yä kyōn min-tu'.
 yinnä ngantshō' sākong-nä' moṭa tōn thūp ma-sōng.
 ngantsho-la rokpa kö'-ki tu'. moṭa shānthak yong-na rokpa
 raki-re'. yinnä moṭa shānthak yongki min-tu'. nga khālowa
 the-la tshīkpa saki-tu'. ēni sōnam-kī' nga-la kācha sheṭhak
 shāki min-tu'. nyopki-tu'.

Exercise 6 (CD2; 27)

Translate the passage. But first gauge how well you have understood it by trying to answer these questions (in English).

According to Duho's account;

- 1 Was it only the driver who was to blame for the accident?
- 2 Is there any suggestion that the driver might have been drinking?
- 3 What have the three travellers been unable to do?
- 4 Do we hear anything about the driver's reaction to the mishap?
- 5 What frustrates Duho about the situation?

Sōnam's thoughts on the situation are summed up in a few words:

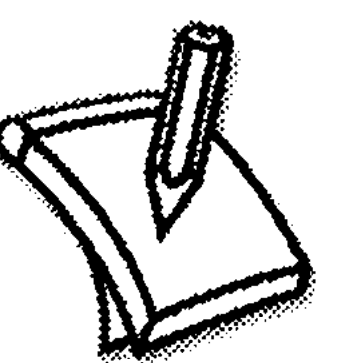
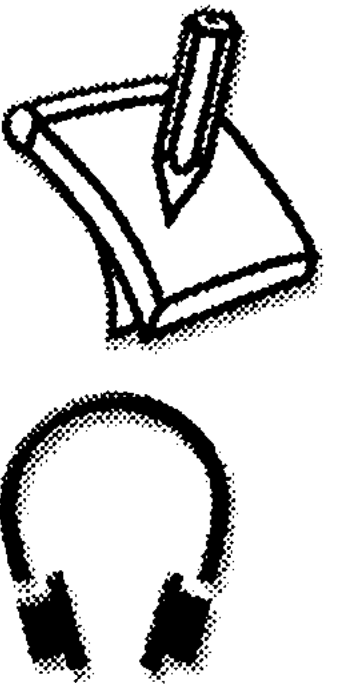
ཕྱི་རྒྱལ་(གྲུ་)མི་མང་པོས་རྩུ་རྟོ་ནང་བཞིན་བྱེད་གྱི་ཡོད་ཅེད། ཕྱི་རྒྱལ་གྱི་ལུགས་སྲོལ་ཡིན་ས་
 ཅེད། མཚམས་མཚམས་ལ་གྲ་མ་སློག་ཡོད་གི་ཡོད། ཡིན་ནའང་ལམ་སང་རོགས་པ་ལ་སློན་
 བཅུགས་ན་ག་རེ་ཕན་གྱི་ཡོད་ཅེད། སླིད་པོ་ཡོད་མ་ཅེད།

chīkyäl(-ki) mi mangpō' tuho nangshin cheki-yore'. chikyäl-ki
 luksöl yin-sa re'. tshāmtsham-la ṭha:-maṭik yongki-re'. yinnä:
 lamsang rokpa-la kyōn tsūk-na khare phānki-yore'. kyīpo yo
 ma-re'.

Exercise 7

Based upon what Sōnam says here (and doesn't say), answer these questions (in English):

- 1 Who does Sōnam blame for the accident?
- 2 What does he find least pleasant about the situation?
- 3 Are his private thoughts (expressed here) different from what he communicated to Duho in Dialogue 2?



- 4 He refers to customs; what do you think he means?
- 5 What differences in attitude do Duho's and Sönam's reactions to the situation seem to suggest?
- 6 What qualities and types of behaviour do these thoughts suggest Sönam prizes?

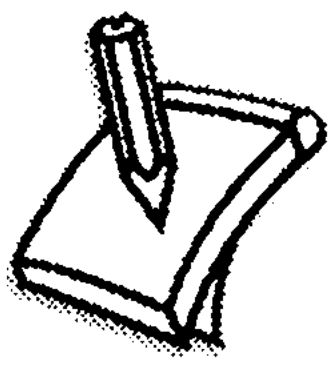


Language point

6 Feelings and reactions

ལྟོག་པ་བྱ་བ།	tshīkpa-sawa	to be angry/annoyed
ལྟོག་སྐྱོན་པ་བྱ་བ།	thokpa-sawa	to be suspicious/ have doubts
ཞེད་པ།	shepa	to be scared
ཉེན་མེད་པ།	hālāwa	to be surprised/ shocked
དངངས་སྐྱེད་པ།	ngāmṭak-chepa	to be anxious
ཉེན་མེད་པ།	nyopa	to be bored/listless
ཐང་ཆད་པ།	thāng-chäpa	to be tired

These are non-intentional actions. We know when we feel these things, so can use the auxiliaries **tu'** and **sōng** to report them. We can be less certain about other people: **sā** can be added when talking about them, to show that we are only inferring that this is what they feel.



Exercise 8

Emotions are running quite high. Sönam, Duho, and perhaps the driver have reacted to the situation in different ways. Link these private thoughts with the individuals you think they belong to.

- 1 ལོ་ལ་ལྟོག་པ་ག་རེ་བྱས་ནས་བྱ་གེ་ཡོད་རེད།
khō-la tshīkpa khare-chänä saki-yore'
- 2 ལོ་ཉེན་མེད་ཀྱི་ཡོད་སྐྱོན་པ་རེད།
khō nyopki yö'-sa re'
- 3 མོ་ཏ་ལ་སྐྱོན་མི་འདུག
moṭa-la kyōn min-tu'

- 4 ཞེད་ཀྱི་ཡོད་ས་རེད།
sheki yö' sa re'
- 5 ཁོ་ལ་ཉ་ལས་ཀྱི་འདུག
khō-la hālāki-tu'
- 6 ང་ལ་ཚོགས་པ་བཟ་གི་ཡོད་ས་རེད།
nga-la tshīkpa saki yö-sa re'
- 7 ཁོ་གཉིས་ག་རེ་བྱས་ནས་ཉོབ་ཀྱི་ཡོད་མ་རེད།
khō-nyī' khare-chänä nyopki yo ma-re'
- 8 ང་ལ་ཚོགས་པ་ག་རེ་བྱས་ནས་བཟ་གི་ཡོད་རེད།
nga-la tshīkpa khare-chänä saki-yore'
- 9 ཁོ་གཉིས་སྐད་ཆ་ག་རེ་བྱས་ནས་བཤད་ཀྱི་ཡོད་མ་རེད།
khō-nyī' kācha khare-chänä shāki yo ma-re'

Unit Thirteen

ག་རེ་ཟེར།

khare-sa

What did he say?



In this unit you will learn how to:

- pass on messages and report what someone said
- deal with direct and indirect speech
- use a structure similar to 'the one who ...'
- describe two types of past action
- talk about knowing and understanding
- express the content of thought and speech
- ask questions related to names, meaning, etc.



Dialogue 1



(CD2; 28)

As Duho passes through the marketplace, someone recognises him as a friend of Tashi's.

ཚོ་ཚོར། ཁོང་། བྱེད་རང་བཟུ་ཤིས་ཀྱི་གྲོགས་པོ་ཡིན་པ། དེ་རིང་བཟུ་ཤིས་ལྷན་ས་རེད་
པས།

རྩ་ཉ། ང་ད་ལྟ་བཟུ་ཤིས་ཀྱི་ཚ་ལ་འགོ་གི་ཡིན།

ཚོ་ཚོར། འོ་ཉལ་ཉལ་བྱས་སོང་། བཟུ་ཤིས་ལ་ལན་སྐྱེལ་ལྷན་ས་རེད་པས།

རྩ་ཉ། ངས་ལན་སྐྱེལ་དགོས། རྩོམ་གསལ། བྱེད་རང་(གི་)མཚན་ལ་ག་རེ་ལྷན་གི་ཡོད།

ཚོ་ཚོར། ངའི་མིང་ལ་ཚོ་དབང་ཚོར་བྱ་ཟེར་གྱི་ཡོད། བཟུ་ཤིས་ལ་འདི་འདྲ་གསུངས་དང་།
ང་སང་ཉིན་བཟུ་ཤིས་ཀྱི་ཅ་ལག་དེ་ཚོ་རྒྱལ་ས་ལ་འབྱོར་གྱི་ཡིན་ཟེར་ལབ་པ་

ཡིན། ཡིན་ནའང་ནང་ལ་གནས་ཚུལ་ཞིག་ཐོན་ནས་ང་སང་ཉིན་འགོ་ཐུབ་ས་མ་
རེད། ཡིན་ནའང་ཨ་ཁུ་ཐུབ་བསྟན་སང་ཉིན་འགོ་མཁན་རེད། ཅ་ལག་དེ་ཚོ་
འབྱེད་དགོས་ཟེར་གྱི་འདུག ཨེ་ནི། དེ་ཚོ་ཁོ་རང་གི་རྩ་ལ་མཚོན་གས་པོར་སྐྱེལ་
དགོས་ཀྱི་འདུག གང་ཡིན་ཟེར་ན། ཁོ་རང་སང་ཉིན་ལྟ་པོར་འགོ་མཁན་ཡིན་
ཟེར་གྱི་འདུག འདི་བཟུ་ཤིས་ལ་གསུངས་ཨང་།

རྩ་ཉོ། ཉོག་ཅམ་བཞུགས་ཨང་། རྩོལ་གས་ཀྱིས་མང་པོ་གསུངས་སོང་། ང་ཚང་མ་མགོ་
འཚོས་མ་སོང་། ཅ་ལག་དེ་ཚོ་ག་རེ་རེད།

ཚོ་ལོ། འདི་གལ་ཚེན་པོ་མ་རེད། བཟུ་ཤིས་ཉ་གོ་གི་རེད།

རྩ་ཉོ། འོ་ན། ཅ་ལག་འབྱེད་གྱི་ཡིན་ཟེར་ལབ་མཁན་དེ་སུ་རེད། རྩོལ་གས་རེད་པས།
ཡང་མིན་ན་ཨ་ཁུ་ཐུབ་བསྟན་རེད།

ཚོ་ལོ། དང་པོར་ང་འབྱེད་གྱི་ཡིན་ཟེར་ལབ་པ་ཡིན། ཡིན་ནའང་ད་ལྟ་ཨ་ཁུ་ཐུབ་བསྟན་
གྱིས་འབྱེད་དགོས་ཟེར་ལབ་གྱི་འདུག

རྩ་ཉོ། ཨེ་ནི། བཟུ་ཤིས་འགོ་དགོས་ཀྱི་མི་འདུག་ག

ཚོ་ལོ། ད་ཡག་པོར་གསན་ཨང་། ཨ་ཁུ་ཐུབ་བསྟན་རྒྱལ་ས་ལ་འགོ་མཁན་རེད། བཟུ་
ཤིས་འགོ་མཁན་མ་རེད། ཡིན་ནའང་བཟུ་ཤིས་ཀྱིས་ཅ་ལག་དེ་ཚོ་ཨ་ཁུ་ཐུབ་
བསྟན་གྱི་རྩ་ལ་སྐྱེལ་དགོས་ཀྱི་འདུག མ་བསྐྱེལ་ན་ཨ་ཁུ་ཐུབ་བསྟན་གྱིས་སང་
ཉིན་འབྱེད་ཐུབ་གྱི་མ་རེད་པ།

རྩ་ཉོ། ད་མགོ་འཚོས་སོང་། ངས་བཟུ་ཤིས་ལ་ལན་ཉག་ཉག་སྐྱེལ་དགོས།

ཚོ་ལོ། །་་་ད་ག་འདྲ་ཡིན་ན།

TSHENOR khōng. khyērang ṭāshi-ki ṭhokpo yin-pa. the ring ṭāshi
thūk-sa re'-wä.

DUHO nga thanta ṭāshi-ki tsā-la ṭoki-yin.

TSHENOR o tākāk chä-song. ṭāshi-la län kyäl thūp-sa re'-wä.

DUHO ngä' län kyäl-ko. cho-la: khyērang(-ki) tshän-la khare
shuki-yö'.

TSHENOR ngä: ming-la tshēwang norpu serki-yö'. ṭāshi-la tintä
sūng-thang. nga sāngnyin ṭāshi-ki cālak thentsho kyālsa-
la khyērki-yin-s lapa-yin. yinnä: nang-la nātshül-shik
thön-nä nga sāngnyin ṭo thūp-sa ma-re'. yinnä: ākhu
thūptän sāngnyin ṭo-nyän re'. cālak thentsho khyēr-ko
serki-tu'. ēni thentsho khōrang-ki tsā-la kyokpo kyäl
kö'-ki tu'. khangyin-serna khōrang sāngnyin ngāpo
ṭo-nyän yin serki-tu'. ti ṭāshi-la sūng-a.

- DUHO tēts shu-a. cho-la-kī' mangpo sūng-sōng. nga tshāngma
ko-tshō' ma-sōng. cālak thentsho khare re'.
- TSHENOR ti khāl-chenpo ma-re'. tashi hākhoki-re'.
- DUHO ona cālak thentsho khyērki-yin-s lap-nyän the sū re'.
cho-la: re'-wä yang-me:na ākhu thūptän re'.
- TSHENOR thangpo nga khyērki-yin-s lapa-yin. yinnä: thanta ākhu
thūptän-kī' khyēr-ko-s lapki-tu'.
- DUHO ēni tashi to kö'-ki min-tu'-ka.
- TSHENOR tha yakpo sän-a. ākhu thūptän kyālsa-la to-nyän re'.
tashi to-nyän ma-re'. yinnä: tashi-kī' cālak thentsho
ākhu thūptän-ki-tsā-la kyāl kö'-ki tu'. ma-kyāl-na ākhu
thūptän-kī' sāngnyin kyāl-thūpki ma-re'-wa.
- DUHO tha ko-tshō-song. ngä' tashi-la län tākāk-kyāl-ko.
- TSHENOR (*as Duho walks away*) tha khaṅṅa yin-na.


**A
CB**
Vocabulary

ཐུག་པ།	thūkpa	to meet (non-intentional)
མཁན།	nyän/khän	the one who . . . (see below)
གསལ་པ།	sānpa	to listen (honorific)
རྒྱལ་ས།	kyālsa	capital city
ལན་སྐུལ་བ།	län-kyālwa	to deliver a message

ཟེར་ལབ་པ་ཡིན།	-s <i>lapa-yin</i>	I said (see below)
ཨ་ཁུ་ཐུཔ་ན།	<i>ākhu thūptän</i>	(personal name)
དག་འདྲ་ཡིན་ན།	<i>thā khāṅṅa yin-na</i>	I wonder . . .
ཉ་གོ་གི་རེད།	<i>hākhoki-re'</i>	(he) will know
མགོ་འཚོས་མ་སོང་།	<i>ko tshō' ma-sōng</i>	(I) haven't got it/understood
ཚོ་རྗོད།	<i>tshēnor</i>	(abbreviation of the name ཚོ་དབང་རྗོད་བྱ། <i>tshēwang norbu</i>)
ཁྱེད་རང་(གི་)མཚན་ལ་ག་ རེ་ལྟ་གི་ཡིད།	<i>khyērang(-ki)</i> <i>tshān-la</i> <i>khare shuki-yö'</i>	what's your name? (honorific)
ངའི་མིང་ལ་X་ཟེར་གྱི་ཡིད།	<i>ngä: ming-la X</i> <i>serki-yö'</i>	my name is. . . .
གནས་ཚུལ་ཐོན་པ།	<i>nātshül thōnpa</i>	a situation has cropped up
ཉག་ཉག་བྱས་སོང་།	<i>tākāk chā'-song</i>	that's perfect! (i.e. 'that's really convenient for me')
ཟེར་གྱི་འདུག	<i>serki-tu'</i>	(he) says
ཉག་ཉག	<i>tākāk</i>	exactly/precisely
ཞིག	<i>shik</i>	a (used only occasionally)
ཡང་མིན་ན།	<i>yang-me:na</i>	or/alternatively

Cultural point



An oral culture

Tibetan may verge on the monosyllabic, but Tibetans certainly do not! Indeed taciturnity generally creates discomfort. Banter is highly appreciated, and people relish opportunities to gather together, and engage in long, raucous sessions of conversation involving joking, repartee, and the telling (as well as the frequent re-telling) of events and stories. Tibetans also often speak very fast! The distinction between knowing the language and knowing *some* of the language is one lost upon many Tibetans; getting people to make allowances for learners can be a struggle. Negotiating situations such as Duho's in Dialogue 1 is therefore an experience familiar to many.



Language point

1 Describing what someone says

Spoken Tibetan doesn't recognise a divide between direct (quoted) speech and indirect speech (which reports the content, without directly quoting). Instead there is a standard form, indicating that something should be understood as 'said'. This form combines features of both direct speech and indirect speech (or what count as such from the English perspective). The most frequently used verbs indicating that someone has said something are:

ལབ་བ། **lapa** – to say/tell

བཤད་བ། **shāpa** – to say/explain

ཟེར་བ། **serwa** – say

གསུང་བ། **sūngwa** – to say/tell (honorific)

se (written like the verb above) acts like a verbal speech-mark. It signifies the end of the speech content. For instance, 'he said that Tashi is not over there.':

(ཁོ་རང་གིས་)བགྲ་སྒྲིམ་ཕ་གིར་མི་འདུག་ཟེར་ལབ་སོང་།

(khōrang-kī) ṭāshi phākā mi-tuk-s lap-song.

As the transliteration shows, this speech-marker is tagged to the end of the speech content without a pause, sounding similar to a short hiss, or the way that the plural 's' is tagged, for example, onto 'dogs'.

The speech-marker indicates where the speech-content part of the sentence ends. But speech-content is *not* considered a verbatim quotation. It sets out to capture the gist of what is said, rather than the actual words (i.e. like indirect speech in English, it's a paraphrase).

The auxiliary verb in English direct speech is the one which the person being quoted actually said (e.g. "He said 'I am going'."), instead of "He said that he is going.") The same is true in Tibetan:

X འགྲོ་གི་ཡིན་ཟེར་ལབ་སོང་།

X **ṭoki-yin-s lap-song.**

However, personal pronouns are not used as they are in English. Firstly, Tibetan never repeats the personal pronoun, as in the English 'he said that he is going'. (The agentive particle is often omitted; a single personal pronoun is understood as subject for both the sentence and the quotation.) And when the personal pronoun is used, the voice is that of the

person reporting, *not* the original speaker. The sentence above, with the personal pronoun included, would be:

ཁོ་རང་འགྲོ་གི་ཡིན་ཟེར་ལབ་སོང་། **khōrang ṭoki-yin-s lap-song.**

This sentence has no equivalent for ‘I’ in it, and because there is no differentiation between direct and indirect speech, it can be translated either as ‘he said “I am going”’ or ‘he said that he is going.’

Exercise 1



The English sentences report things various people have said: the Tibetan snippets are supposed to match what should appear at the end of the ‘quote’ in their Tibetan equivalents. Indicate with a tick or a cross whether the snippet matches the English sentence.

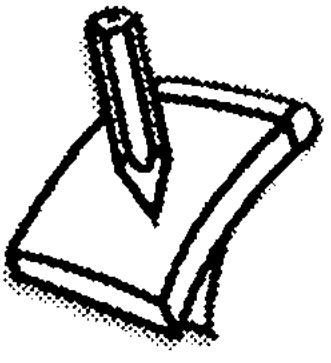
- | | | | |
|--|-----------------------|------------------------|---|
| (a) I said, ‘they won’t look.’ | བཟླ་གི་མིན་ཟེར་། | tāki-me-s | X |
| (b) He says he likes you. | དགའ་པོ་ཡོད་ཟེར་། | kapo-yö'-s | |
| (c) You told me he didn’t stay. | བསྐད་མེད་ཟེར་། | tā-me'-s | |
| (d) We said ‘we don’t have any money’. | དངུལ་མེད་ཟེར་། | ngül me'-s | |
| (e) They say they don’t have any money. | དངུལ་མེད་ཟེར་། | ngül me'-s | |
| (f) He told me you’d go to sleep. | ཉལ་གྱི་རེད་ཟེར་། | nyälki-re'-s | |
| (g) ‘I’ve got it!’ she shouted. | རག་སོང་ཟེར་། | rak-sōng-s | |
| (h) I’ll ask her whether she’ll wear it. | གྲོན་གྱི་ཡིན་པས་ཟེར་། | khönki-yin-pä-s | |

■ Speech: abbreviated

The personal pronoun is dropped when it is clear from the context whose speech is being reported. Similarly, it is not repeated when a whole series of things said by a single individual are being reported, one after another. A further abbreviation is also common in these situations: the speech-marker and verb of speech, which are normally separate, are collapsed into the single syllable **sa**. So the *whole* sentence (‘he said he is going’), in this highly abbreviated version would be:

འགོ་གི་ཡིན་ཟེར། **ṭoki-yin-sa.**

This final syllable may be heard either as the ‘hiss’ mentioned earlier, or, as shown in the transliteration, as a distinct syllable **sa**.



Exercise 2

Translate these into English, following the example.

- 1 ངས་རྗེས་ལ་ཁ་དཔར་གཏང་གི་ཡིན་ཟེར་ལབ་པ་ཡིན།
ngä' ce-la khāpar tāngki-yin-s lapā-yin. I said I'd ring later.
- 2 ཁོ་རང་(གིས་)བྱས་མེད་ཟེར་ལབ་གྱི་རེད།
khōrang(-ki') chā-me'-s lapki-re'.
- 3 གནམ་གྱུ་ལ་འགོ་གི་ཡིན་ཟེར་ལབ་གྱི་འདུག།
nāmṭhu-la ṭoki-yin-s lapki-tu'.
- 4 ཐུབ་བསྟན་དགོང་དག་བྱེད་རང་གི་རྩ་ལ་ཡོང་གི་ཡིན་ཟེར།
thūptän kongthak khyērang-ki tsā-la yongki-yin-sa.
- 5 ཁོ་གཉིས་གྲོགས་པོ་མ་རེད་ཟེར་སྐྱས་ལབ་གྱི་འདུག།
khō-nyī' ṭhokpo ma-re'-s sū' lapki-tu'.
- 6 བསོད་ནམས་མ་བཟུང་ན་སྒྲོལ་མ་ཡང་(འང་)བཟུང་གྱི་མིན་ཟེར་ལབ་སོང་།
sōnam ma-tā-na ṭolma-yä tāki-me:-s lap-song.
- 7 ཕ་གི་ལ་གནམ་གཤིས་ཡག་པོ་འདུག་ཟེར།
phāki-la nāmshi' yakpo tuk-sa.
- 8 རྗེས་ལ་བཤད་དགོས་ཟེར།
ce-la shā'-ko-s.
- 9 ད་ལྟ་ལས་ཀ་ཡོད་ཟེར། ཟུ་ཚོད་བཞི་པ་ལ་ཤོག་ཟེར།
thanta läka yö'-s. chūtshö' shipa-la shök-sa.



Language point

2 མཁན།

This word is pronounced either **nyän** or **khän**. It replaces the final syllable of a verb (either action or copula), and is roughly equivalent to saying ‘the one who . . .’. That is, it indicates that the person (or physical object, etc.) is somehow associated with the action or state

shown by the verb. Placed after an intentional verb, for example, it refers to the doer of the action:

ལན་སྐྱེལ་མཁན། **län kyäl-nyän** the one who delivers the message

The action verb here generally remains in the present form whether or not the action has been performed. So, depending on the situation, the above might translate in various ways:

the one who delivers/delivered the message/the one who will deliver the message/the messenger (etc.)

Attached to a non-intentional verb, it denotes the one(s) who experience(s) the action/state shown by the verb, e.g.:

ན་མཁན། **na-nyän** the one/those who are ill

It can also be attached to either of the ‘essential’ verbs (see Grammar section) of identity or existence, primarily for purposes of description:

གྲུ་པ་ཡིན་མཁན། **ṭhapa yin-khän** the one(s) who are/were monks

སྐྱ་རིང་པོ་ཡོད་མཁན། **ṭā-ringpo yö'-khän** the one/ones with long hair

Negations within **nyän**-phrases are also common. Here essential verbs are negated in the usual way (i.e. either **me:** or **me'**), whereas **ma** is added before action verbs (both intentional and non-intentional). Other words relating to gender and number can be added after **nyän** when clarification is necessary, e.g.:

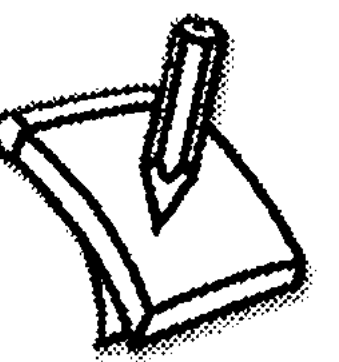
ལྷ་ས་ལ་འགྲོ་མཁན་སུ་མོ་དེ། **lhāsa-la ṭo-nyän phumo-the**
the girl who is going to Lhasa

Exercise 3

Formulate these in Tibetan, using **nyän**, as in the example:

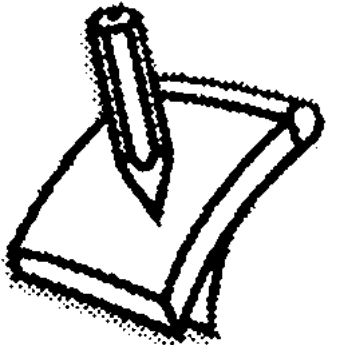
- 1 The one who's reading Tibetan
- 2 The one who's drinking beer
- 3 The ones talking outside
- 4 The ones who didn't return home
- 5 The one who wears white clothes
- 6 The boy who has no parents
- 7 Those who've got long legs
- 8 The children who don't study

1 བོད་ཡིག་སྐྱོག་མཁན་དེ། **phö'yik lōk-khän-the**



■ Language tip – description vs. naming

Learning something's name might seem like the logical first step to being able to talk about it. But in Tibetan, the tendency to describe people and things in terms of their functions, actions, or appearance rather than their names is stronger than in English. So add **nyän** generously! The closest comparable English structures are the 'relative pronouns' (*who, whom, whose, that, which*, such as in: 'the man who called me', etc.), but their frequent use in normal conversation would sound impersonal. However, **nyän** sounds completely natural in Tibetan. When trying to unravel what has been said in accounts or messages, presented in long blocks of speech, it often helps to break things down, using **nyän** questions, to work out the various roles of the people involved (something Duho attempts in Dialogue 1).



Exercise 4

Each of these dialogues has a character that can be described using the accompanying **nyän**-phrase; identify each character by name (U = Unit, D = Dialogue):

- 1 U5–D1 – ཁང་མིག་འཚོལ་མཁན། **khāngmik tshāl-nyän**
- 2 U6–D2 – ལྷོན་མར་དགོན་པ་ལ་ལྷོད་མཁན། **ngänma kōmpa-la tä-khän**
- 3 U7–D1 – ཁ་དཔར་གཏོང་མཁན། **khāpar tāng-nyän**
- 4 U9–D1 – ཁ་ལག་གོང་ཆེན་པོ་ལ་དགའ་མཁན། **khālak khong-chēnpo-la ka-nyän**
- 5 U10–D2 – ཚོང་པ་ལ་སྐད་ཆ་འདྲི་མཁན། **tshōngpa-la kācha ṭi-nyän**
- 6 U11–D2 – ལྷན་ཚོང་ས་ལ་མ་འགོ་མཁན། **män-tshōngsa-la ma ṭo-khän**
- 7 U12–D2 – སེམས་བྲལ་བྱེད་མཁན། **sēmthäl che-khän**



Language point

3 Two types of past action

The structures introduced so far to describe past actions (for example, **chīnpa-yin**, **chīn-song**) refer to actions which occurred or were

performed a single, or a limited number of times. In similar situations in English, one would use the simple past, e.g. ‘I went’, ‘you went’. These structures can be categorised as ‘Type 1’, to distinguish them from what follows.

Spoken Tibetan distinguishes Type 1 actions from those which occurred or were performed continuously, or repetitively, and are described in terms of some flow of time. These will be referred to as Type 2 actions. English uses structures like ‘used to go’, or ‘was going’ to express these situations.

You express Type 2 actions in Tibetan by using the following set of verb-units:

main verb (present form) + linking particle + verb of existence

འགོ་གི་ཡོད་འདུག་ཡོད་རེད། **toki-yö’/tu’/yore’**

This set of verb-units is multi-functional; it is already used for actions done in the present, expressing things like ‘I am going’, and ‘I go’ (explained in Units 8–10). But time-words or context will indicate whether a particular verb-unit refers to the present or the past, e.g.

སྒྲོན་མར་ང་སློབ་སྦྱང་བྱེད་ཀྱི་ཡོད།

ngänma nga lōpcōng cheki-yö’.

I used to study.

དེ་དུས་ཕུ་གུ་དེ་ཚོ་སློབ་གྲྭ་ལ་འགོ་ཐུབ་ཀྱི་ཡོད་མ་རེད།

thethü’ phūku thentsho lōṭa-la ṭo-thūpki yo ma-re’.

The children weren’t able to go to school then.

Exercise 5

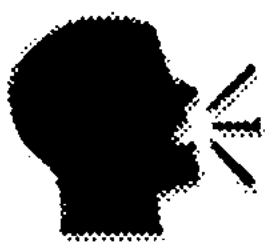
If you had to translate the following sentences into Tibetan, would you choose Type 1 or Type 2 structures? Mark the appropriate column with a tick, as in the example. Consider the nature of the actions; some verbs imply activity spread over time (i.e. Type 2 actions), even if this isn’t reflected in the English sentence structure:



Type 1

Type 2

- 1 I **stayed** at home yesterday. ✓
- 2 He used to **talk** to me every Monday.
- 3 I got **angry** with him.
- 4 She **lived** in Beijing.
- 5 Did your father **speak** Lhasa dialect?
- 6 Our dog **died** yesterday.
- 7 I constantly **read** when I was young.
- 8 But were you **ill** during that time?
- 9 He **sold** cheap things in his shop.
- 10 They would **wear** attractive clothes.



Dialogue 2



(CD2: 29)

Lhakpa enters a café where he finds his friend Tshering, who seems to be concentrating on something.

- ལྷག་པ། བློ་ཚོ་རིང་། ག་རེའི་ཐོག་ལ་བསམ་སློབ་གཏོང་གི་ཡོད།
- ཚོ་རིང་། བསམ་སློབ་གཏོང་གི་མེད། ང་ཚོའི་རྒྱལ་ལོགས་ལ་མི་གཉིས་འདུག་ག། ཁོ་གཉིས་
ཀྱི་སྐད་ཆ་དེ་ཉམ་གྱི་ཡོད།
- ལྷག་པ། ཁོ་གཉིས་སྐད་ག་རེའི་ཐོག་ལ་སྐད་ཆ་བཤད་གྱི་འདུག།
- ཚོ་རིང་། ཏཱ་གོ་གི་མི་འདུག་ང་དང་པོར་དེ་རྒྱ་སྐད་རེད་བསམས་སོང་། ཡིན་ནའང་
བཟང་ཨང་། ཕལ་ཆེར་ཉི་ཉོང་གི་སྐད་ཡིན་ས་རེད།
- ལྷག་པ། ཁོ་གཉིས་ག་རེའི་སྐོར་ལ་བཤད་གྱི་ཡོད་ས་རེད།
- ཚོ་རིང་། གང་ཤེས། ཉི་ཉོང་གི་སྐད་ཤེས་གྱི་མེད། འོ། ང་གཉིས་ལ་ལྷ་གི་འདུག།
- སློབ་འཆམ་པ། ཏཱ་མི་དེ་རེ།
- ལྷག་པ། ཇམ། ག་རེ་ཟེར། ག་རེ་ལབ་སོང་།
- ཚོ་རིང་། ལྷགས་པ། ང་གཉིས་ལ་བཀྲ་ཤིས་བདེ་ལེགས་ལབ་གྱི་འདུག་ག། ཁོ་ཚོ་ལ་བཀྲ་
ཤིས་བདེ་ལེགས་ལབ།
- ལྷག་པ། བཀྲ་ཤིས་བདེ་ལེགས། བྱེད་རང་ག་ནས་ཡིན།
- ཚོ་རིང་། ཇམ་ཚོ། ཁོ་གཉིས་ཕྱི་རྒྱལ་གྱི་མི་རེད། བོད་སྐད་ག་པར་ཤེས་གྱི་རེད།

ལྷག་པ། མ་རེད། ཁོ་རང་ཚོའི་སྐད་དང་ང་ཚོའི་སྐད་ཉོག་ཅམ་འདྲ་པོ་ཡོད་རེད། སྐལ་
བཟང་གིས་ང་ལ་ལབ་སོང་། གྲངས་ཀ་རྒྱག་སྐད་ལ་བྱུང་བར་ཞེ་དྲག་ཡོད་མ་
རེད་ཟེར།

ཚེ་རིང་། འོ་ཉག་ཉག་རེད། བྱོད་ཁོ་གཉིས་མཉམ་དུ་གྲངས་ཀ་བརྒྱབ་ནས་བསྐད་ཨང་།
ལྷག་པ། སྐད་མ་གཅོས་དང་།

LHAKPA we tshēring, khare:-thōk-la sāmlo tāngki-yö’.

TSHERING sāmlo tāngki-me’. ngantshö: kyaplo-la mi-nyī’ tu’-ka.
khō-nyī’-ki kācha-the nyänki-yö’.

LHAKPA khō-nyī’ kā’ khare:-thōk-la kācha shāki-tu’.

TSHERING hākhoki min-tu’. nga thangpo the kyakā’ re’ sām-song.
yinnä tä-a.

(*he listens again*) phälcher nyihong-ki-kā’ yin-sa re’.

LHAKPA khō-nyī khare:-kōr-la shāki yo sa-re’.

TSHERING khangshē’, nyihong-ki-kā’ shīnki-me’. o nga-nyī’-la
tāki-tu’.

TOURIST tāsi-there.

LHAKPA ā, khare-sa, khare lap-sōng.

TSHERING kūkpa, nga-nyī’-la tāshi-tele’ lapki-tu’-ka. khōtsho-la
tāshi-tele’ lap.

LHAKPA tāshi-tele’, khyērang khanä yin.

TSHERING ātsi:, khō-nyī’ chīkyäl-ki-mi re’. phökā’ khawa: shīnki-re’.

LHAKPA ma-re’, khōrang-tshö:-kā’ thang ngantshö:-kā’ tēts tapo
yore’. kālsang-kī’ nga-la lap-sōng. thangka kyaptāng-la
khyēpar sheṭhak yo ma-re’-sa.

TSHERING o tāktāk re’. khyō’ khō-nyī’ nyāmtu thangka kyap-nä tä-a.

LHAKPA nyā’ ma-tsē-thang.

Vocabulary

A
CB

ཤེས་པ།	shēpa	to understand/know
ཉོག་པ།	hākhowa	to understand/know
སྐྱགས་པ།	kūkpa	fool/idiot (<i>lit.</i> mute)
ཉེ་ཉོང་གི་སྐད།	nyihong-ki-kā’	Japanese (language)
སྐད་ཀ།	tāng	the way/style (of doing something)

ག་རེ་བེད།	khare-sa	what did (he) say? (see below)
་་་རེད་བསམས་སོང་།	re sām-song	(I) thought it was . . .
ཉག་ཉག་རེད།	tāktāk re'	that's right! (meant here sarcastically)
སློ་འཆམ་བཤ།	ṭōchāmpa	tourist
ཕལ་ཆེད།	phālcher	probably
སྐལ་བཟང་།	kālsang	(personal name)
གྲངས་ཀ་རྒྱུག་པ།	ṭhangka-kyapa	to count
ཐོག	thōk	in (i.e. a language); about
སྒྱད་གཅོ་བ།	nyā'-tsēwa	to ridicule
སློད།	kōr	about



Language points

4 Knowing and understanding

Two key verbs are **hākhowa** and **shēpa**. English has no exact comparison for the distinction between them: but for *skills* and learnt knowledge – e.g. knowing a language, how to drive or to communicate well – **shēpa** is generally used. Verbs about knowing and understanding are non-intentional. For certain reasons (not explored here) **yö'**, rather than the normal non-intentional auxiliary, is used for first-person statements and questions to second persons about skills. Note that when this verb is followed by the linking-particle **ki**, its sound changes to **shīn**.

For things one can be 'aware' of – facts, bits of information, short-term or changeable situations (e.g. the time, or where Tshering is at present) – **hākhowa** is used more.

In the area of comprehending things however, there is cross-over between them. For example, having explained something to someone, you might check whether he has understood it by asking either: **shē' sōng-ngä**, or **hākho sōng-ngä**.

Another useful verb is **ko-tshōpa** (Dialogue 1), which relates specifically to comprehending something that has been explained, read, etc. And for knowing in the sense of recognising (people, and sometimes places), the verb used is རོ་གློ་བཤ། **ngo-shēpa**.

5 Said X, thought Y ... Linking content to verbs of thought and speech:

■ A. ཐོག་ thōk and སྐད་ kōr

As Dialogue 2 shows, these terms can convey something like ‘about’, either for thought or speech. They are attached to their topic by a genitive, and followed by a **lathön**, e.g.

ནང་མིའི་ཐོག་ལ་གཅིག་ཤོད་དང་།

nangmi: thōk-la cīk shā-thang.

Tell me something about (your) family.

■ B. As explained above, the speech-marker **s/sa** stands directly between the verb and the content of speech. Occasionally, in a similar fashion, it links a verb of thought with its content. But Dialogue 2 illustrates the more common approach with thought (in the sentence **the kyakā’ re sām-song**), where the verb for thought is added directly after the content.

■ C. ཡིན་མིན་ yin-mä etc.

A and B work when thought has a single object. But sometimes you represent what you are thinking as two alternatives. Here you use the copula/auxiliary verb together with its negative form, at the end of the content (as in ‘whether’: Unit 10). Compare, for example:

ཁོང་ཉི་ཉོང་གི་མི་རྒྱུ་བསམས་སོང་།

khōng nyihong-ki mi re’ sām-song.

I thought that he was Japanese.

ཁོང་ཉི་ཉོང་གི་མི་ཡིན་མིན་ངས་ཉེ་གོ་མ་སོང་།

khōng nyihong-ki mi yin-mä ngä hākho ma-sōng.

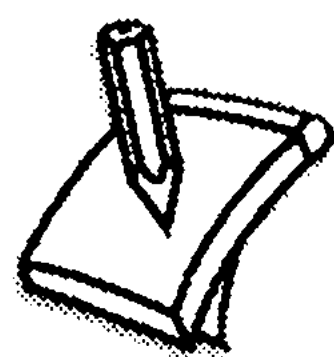
I didn’t know whether (or not) he was Japanese.

As hinted in Unit 10, **tu’ min-tu’** is likely to be used when referring to something changeable or immediate. But apart from that, the essential verbs are the most common.

མོས་སྐད་ཆ་དང་པོ་བཤད་གྱི་ཡོད་མེད་ངས་ཉེ་གོ་གི་མེད།

mō kācha ṭhangpo shāki yō’-me’ ngä hākhoki-me’.

I don’t know whether she speaks honestly/truthfully.



Exercise 6

Translate into Tibetan:

- 1 We need to talk about Kelsang.
- 2 I thought you were at work.
- 3 I don't know whether Tashi is here today.
- 4 She didn't ask about the money.
- 5 Do you know if the doctor understands Tibetan?
- 6 I thought you were my friend.
- 7 Do you recognise that man?
- 8 Did you think I wouldn't go?
- 9 Do you know what time the jeep will come here?



■ How do I say...? – asking about names, meaning, etc. (CD2; 30)

དེ་ལ་ག་རེ་ཟེར་གྱི་ཡོད་རེད། **the-la khare serki-yore**. What is that called?

འདིའི་མིང་ལ་ག་རེ་ལབ་གྱི་རེད། **ti: ming-la khare lapki-re'**. What is this called?

X་ཟེར་ན་ག་རེ་རེད། **X ser-na khare re'**. What does x (i.e. a word) mean?

དྲི་བ་གཏོང་བ། **thiwa-tangwa** to ask a question

ལན་རྒྱག་པ། **län-kyapa** to answer

ག་རེ་ལབ་དགོས་རེད། **khare lap-kö' re'**. (1) What can I say?

(2) (a speech-filler)

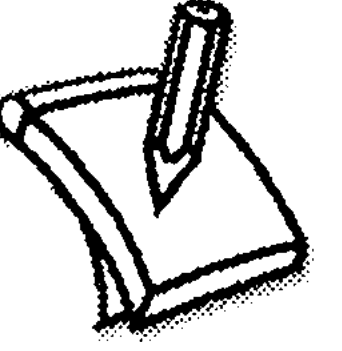
ག་འདྲ་ཟེར་ལབ་དགོས་རེད། **khantäs lap-kö' re'**. How should I put this? (rhetorical question)

X་ག་འདྲ་ཟེར་ལབ་དགོས་རེད། **X khantäs lap-kö' re'**. How do I say x? (e.g. when asking about a word, expression etc.; how to pronounce it, phrase it, or say it in another language)

ག་རེ་ཟེར། **khare-sa** (multiple uses) What is he (etc.) saying?;

What are you talking about? (challenging or mocking); What does it (e.g. something written) say?; (also perhaps the most common speech-filler, used particularly when trying to recall names, etc.)

Exercise 7

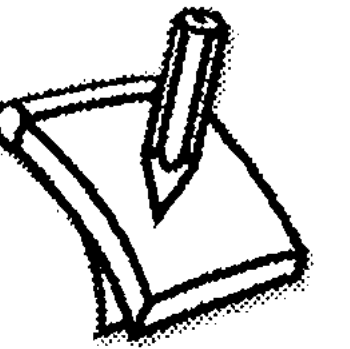


Here are a series of answers, related to names and meaning. Which Tibetan questions might have prompted each of them?

- A1 ངའི་མིང་ལ་པ་སངས་ཟེར་གྱི་ཡོད།
ngä: ming-la päsang serki-yö'.
- A2 ངས་གང་ཡང་ལབ་མེད།
ngä khä: lap me.
- A3 བོད་སྐད་(ཀྱི་)ཐོག་ལ་དེ་ལ་མིང་ཡོད་མ་རེད།
phökä'(-ki) thök-la the-la ming yo ma-re'.
- A4 དབྱིན་(ཇིའི་)སྐད་ལ་student ཟེར་གྱི་ཡོད་རེད།
in(chi:) kä'-la student serki-yore'.
- A5 རྒྱ་སེ་ཨ། དེ་མེ་ཏོག་གཅིག་ལ་ལབ་གྱི་ཡོད་རེད།
kyase-ē, the metok cīk-la lapki-yore'.
- A6 བོད་སྐད་(ཀྱི་)ཐོག་ལ་དེ་ལ་སྐྱགས་པ་ཟེར་གྱི་རེད།
phökä'(-ki) thök-la the-la kūkpa serki-re'.

Exercise 8 (CD2; 32)

Duho eventually reaches Tashi's place. This is what he tells him:



ང་འདིར་ཡོང་དུས་བྱེད་རང་གི་ངོ་ཤེས་པ་གཅིག་ལྷན་སོང་། ཁོ་རང་གི་མིང་ལ་ཆོ་རིང་
 རོར་བུ་ཟེར་གྱི་རེད། བཀྲ་ཤིས་ལ་ལན་འདི་བསྐྱལ་རོགས་བྱེད་ཟེར་ལབ་སོང་། ཁོ་རང་སང་
 ཉིན་རྒྱལ་ས་ལ་འགོ་མཁན་མིན་ཟེར། ཡིན་ནའང་ཨ་ཁུ་ལྷན་བསྐྱལ་འགོ་མཁན་རེད་ཟེར།
 ཨེ་ནི་བཀྲ་ཤིས་ཀྱི་ཅ་ལག་དེ་ཆོ་ཨ་ཁུ་ལྷན་བསྐྱལ་གྱིས་བསྐྱལ་གྱི་ཡིན་ཟེར་ལབ་གྱི་འདུག་
 ཟེར། ཨེ་ནི་ག་རེ་ཟེར། ཅ་ལག་དེ་ཆོ་པལ་ཆར་ཆོ་རིང་རོར་བུ། ཡང་མིན་ན་ཨ་ཁུ་ལྷན་
 བསྐྱལ་ལེན་གར་ཡོང་གི་རེད། གང་ཡིན་ཟེར་ན། ཆོ་རིང་རོར་བུས་བཀྲ་ཤིས་འགོ་དགོས་ཀྱི་
 མི་འདུག་ལབ་སོང་།

nga tä: yong-thü' khyerang-ki ngoshēnpa-cīk thūk-song.
khōrang-ki ming-la tshēring norpu serki-re'. tashi-la län-ti
kyāl-ro-che-s lap-song. khōrang sāngnyin kyālsa-la ʈo-nyän
me:-s. yinnä ākhu thūptän ʈo-nyän re'-s. ēni tashi-ki cālak
thentsho ākhu thūptän-kī' kyālki-yin-s lapki-tuk-s. ēni
khare-sa. cālak-thentsho phālcher tshēring norpu yang-
me:na ākhu thūptän länka yongki-re'. khangyin-serna
tshēring norpü tashi ʈo-kö'-ki min-tu' lap-song.

Duho tried to decipher the message by working out who said, and who did what, but . . .

- (a) Does Duho mention the same number of people referred to in the original message?
- (b) Duho doesn't say what the 'things' are; will that matter?
- (c) Does Duho seem confident or unsure that he has understood the message?
- (d) Does Duho leave anything unclear, or make mistakes; and if he does, what are they?
- (e) Regardless of mistakes, will what Duho said be sufficient to get the message across?

Finally, translate the passage.

Unit Fourteen

གུས་ཞབས་ཐོག

khushap thök

Respectfully

In this unit you will learn how to:

- engage in polite conversation with religious and other figures
- recognise when and with whom to use honorific language
- work with some of the levels of speech and divisions within honorific language
- deal with quotes in honorific speech
- use essential honorific verbs
- say 'Is it all right if . . . ?'
- make use of **yä**-combinations
- use time-related structures: 'before', 'since', etc.



Dialogue 1 (7)



(CD2; 33)

A middle-aged layman (Dönthup) has invited the abbot of a monastery to his home to perform a blessing ceremony. The day before the visit, Dönthup finalises details with the monastery manager (in the monastery office).



གཉེར་པ། མོ་ཏའི་གྲ་སྦྱིག་དོན་གྱུ་བ་ལགས་གནང་གི་ཡིན་པས།
 དོན་གྱུ་བ། དེ་ལོས་ཡིན་སྐྱུ་ཞབས་གཉེར་པ་ལགས། འདི་ང་ཚོའི་ལས་འགན་རེད། དེའི་ཐོག་
 ལ་ཐུགས་བྱུང་མ་གནང་དང་། གསལ་ཨང་། མཁམ་རིན་པོ་ཆེས་ཚོགས་གྲོལ་
 རས་ལམ་སེང་པར་ཆེབས་བསྐྱུར་གནང་གི་ཡིན་ཟེར་གསུངས་པ་རེད་པ་ལགས།
 དེ་འདྲ་ཡིན་ན་ང་ཞོགས་ ཀས་ལྷ་པོ་ནས་མོ་ཏ་དེ་བྲིད་ནས་འདིར་བསྐྱུག་གི་
 ཡིན། ཞེ་ནི་མོ་ཏ་དེ་རྒྱལ་སྦྱོའི་འགྲམ་ལ་བཞག་ན་འགྲིག་གི་རེད་པས་ལགས།

གཉེར་པ། འགྲིག་གི་རེད་ལགས།
 དོན་གྲུབ། ལགས་སོ། ཨེ་ནི་མཁན་རིན་པོ་ཆེས་ཚུར་ཕྱག་ཚོད་ག་ཚོད་ལ་ཆེབས་བསྐྱུར་
 གནང་གི་ཡིན་གསུང་གི་འདུག།
 གཉེར་པ། འདི་ངས་ཉ་གོ་མ་སོང་ལགས། དོན་གྲུབ་ལགས། མཁན་རིན་པོ་ཆེའི་གསོལ་
 དཔོན་ངོ་མཁུན་གྱི་ཡོད་པས།
 དོན་གྲུབ། ངོ་ཤེས་གྱི་ཡོད་ལགས།
 གཉེར་པ། གསོལ་དཔོན་ལགས་ལ་བཀའ་འདྲི་གཅིག་གནང་དང་། གཞན་སང་ཉིན་མོ་
 འདི་གྲུ་སྐྱིག་དོན་གྲུབ་ལགས་ཀྱིས་གནང་མ་ཐུབ་ན་གང་ཡང་གནང་གི་མ་རེད།
 ང་ཚོས་དགོན་པའི་མོ་འ་དེ་གཏང་ཚོག་གི་རེད་ལགས།
 དོན་གྲུབ། དེ་འདྲ་མ་གསུང་དང་སྐྱུ་ཞབས་གཉེར་པ་ལགས། མོ་འདི་ཐོག་ལ་ཐུགས་བྲལ་ཅུ་
 ཉམས་མ་གནང་ཨང་། སང་ཉིན་ངའི་སྐུན་སྐྱུ་དེས་ཇུས་གཏོགས་གང་ཡང་བྱེད་
 གྱི་མ་རེད། མི་བརྟན་པོ་ཁྱོད་ནས་ཡོད་མ་རེད། སློན་མར་ཁོ་རང་གིས་ནང་མི་
 ཚང་མ་ངོ་ཚ་པོ་བཟོས་སོང་། ད་ལན་ཡག་པོ་མ་བྱུང་ན་།།

MANAGER moṭä: ṭhaṭhik thöntup-la: nāngki-yin-pä.
 DÖNDUP the lö' yin kūsho' nyērpa-la:. ti ngantshö: länkän re'. the:
 thök-la thūkthäl ma-nāng-thang. sän-a. khän-rinpoche
 tshök thöl-nä lamsang phär chīpkyur nāngki-yin-s
 sūngpa re'-wa-la:. thenṭä-yin-na nga shokä ngāpo-nä
 moṭa-the ṭhī-nä tä: kuki-yin. ēni moṭa-the kyälkö-ṭam-la
 shak-na ṭikki-re'-wä-la:
 MANAGER ṭikki-re'-la:
 DÖNDUP la:so. ēni khän-rinpoche' tshūr chāktshö' khātshö'-la
 chīpkyur nāngki-yin-s sūngki-tu'.
 MANAGER ti ngä' hākhö ma-sōng-la:. thöntup-la: khän-rinpoche:
 sölpön ngokhyīnki-yö'-pä.
 DÖNDUP ngoshīnki-yö'-la:.
 MANAGER sölpön-la:-la kānti-cik nāng-thang. shän sāngnyin moṭä:
 ṭhaṭhik thöntup-la:-kī nāng ma-thūp-na khä: nāngki-ma-
 re'. ngantshö' kompä: moṭa-the tāng chōki-re'-la:.
 DÖNDUP thenṭä ma-sūng-thang kūsho' nyērpa-la. moṭä:-thök-la
 thūkthäl tsā-nä ma-nāng-a. sāngnyin ngä: pīnkyak-the'
 chutök khä: cheki ma-re'. mi-tānpö khyōnnä yo ma-re'.
 ngānma khōrang-kī' nangmi tshāngma ngo-tshāpo
 sö'-song. thälän yakpo ma-chung na. . . .



Vocabulary

ABC

གཉེར་བ།	nyērpa	(monastery) 'manager'
གནང་བ།	nāngwa	to do (honorific)
སྐྱེའབས།	kūsho'	(polite address: see below)
མཁན་རིན་པོ་ཆེ།	khān-rinpoche	abbot
ཚོགས།	tshök	prayer assembly (for monks or nuns)
ཕྱོད་བ།	thölwa	to end (for gatherings; non-intentional)
ཕར།	phär	away from here
ཚུར།	tshūr	back here
ལས་འགན།	länkän	responsibility
ཕྱག་ཚང་།	chäktshö'	o'clock (honorific)
རྒྱལ་ཚོ།	kyälkō	gate
བརྟན་པོ།	tānpo	reliable

གསོལ་དཔོན།	sōlpön	main attendant
ཐོང་བ། (past of འཐོང་བ།)	ṭhīwa	to bring/take
དེ་འདྲ་ཡིན་ན།	thentä-yin-na	if that's the case . . .
ངོ་ཚ་པོ་བཟོ་བ།	ngotshāpo-sōwa	to embarrass/shame
ངོ་མཚོན་བ།	ngokhyēnpa	to know someone (honorific)
འགྲིག་གི་རེད་པས།	ṭikki-re'-wä	is it okay if. . . . ? (see below)
ཚེབས་བསྐྱར་གནང་བ།	chīpkyur-nāngwa	to come/go (high honorific)
སྐྱུགས་སྐྱུལ་གནང་བ།	thūkṭhāl-nāngwa	to worry/concern oneself (honorific)
དེ་ལོས་ཡིན།	the lö' yin	of course/that goes without saying
བཀའ་འདྲི་གནང་བ།	kāṅṭi-nāngwa	to ask (honorific)
རྩམ་གཏོགས་བྱེད་བ།	chutök-chepa	to interfere/be involved
གང་ཡང་གནང་གི་མ་རེད།	khä: nāngki-ma-re'	it doesn't matter (honorific)
ད་ལན་ཡག་པོ་མ་བྱུང་ན་ལ།	thalän yakpo ma-chung na . . .	if it doesn't work out this time . . .
ཚོག་གི་རེད།	chōki-re'	it will be all right/we can (especially when offering to do something)
ཁྱོད་ནས།	khyōnnä	(emphatic; for negation)
སྔ་པོ་ནས།	ngāpo-nä	early on
ངོ་ཚ་བ།	ngotshāwa	shame
འགྲམ།	ṭam	near



Cultural point

Honorific language (ཞེས།) - when to use it

Unit 11 introduced the classes of honorific words. It is best to think that the spoken language has two distinct registers or levels; the Ordinary level (i.e. the non-honorific), and the Honorific level. Two principal rules of usage are:

- 1 A speaker must use the ordinary (never the honorific) level to talk about him/herself.
- 2 The honorific level must be used for 'special individuals' – widely respected or high-status figures – associated with culture, religion, or holding positions of authority.

Outside these two, there is considerable variation. Honorific language is often associated with formality. So in official situations, or at first-time meetings, and even when addressing strangers, it is advisable to use the honorific level (or as much of it as you know). Because of this association with formality, many speakers prefer to drop the honorific in favour of the ordinary level when communicating with friends and intimates (as many dialogues illustrate). But the ordinary level is also sometimes used to show a *lack* of respect, so caution is necessary when making this shift.

The main factor determining the use of honorific language is the *speaker's* background; honorifics are used widely in Central Tibetan dialect, but with varying degrees of density. People from certain areas (particularly Lhasa and its surroundings) communicate on the honorific level a great deal. Honorific language is also associated with higher status and sophistication, so those of certain family backgrounds rely on it more than others.

The best tip is to 'play it by ear': use honorific language in the situations already mentioned, but more generally, follow the lead of others; don't insist upon using it if others involved in the conversation seem more comfortable using the ordinary level.

Language point



1 General honorifics

Honorific language is about showing respect; using speech to elevate some 'other' (referred to here as 'A'). A can be the person you are speaking to (i.e. 'you'), someone you are speaking about (she, he, Sönam, etc.), or even institutions. An obvious way to show respect is to elevate the actions (eating, talking, etc.) that A performs and the various states (hunger, understanding, etc.) that A experiences, by describing them in honorific terms. These terms are 'general honorifics'.

These are primarily verbs and nouns. The polite or honorific terms already introduced all fall into this category.

Honorific language doesn't necessarily signify differences in social status. If a person addresses A with honorific language, it does not mean that the person is 'lower ranking' than A. Dialogue 1 illustrates the norm for polite conversation; both speakers address each other with general honorifics. One speaker is a monk and the other is a lay person, but they communicate, more or less, as polite equals. They use one 'high honorific', but only in reference to one of those special individuals. High honorifics are not a separate level of honorific language; they are a relatively small group of terms (reserved mainly for such individuals) sometimes inserted into general honorific-level conversation, e.g.: **chīpkyur-nāngwa** (Dialogue 1) and དགོངས་པ་རྗེས་པ། **kongpa-tsokpa** ('to die').

■ General honorific – key verbs

གནང་བ། **nāngwa** (verbaliser; replacing བྱེད་པ། **chepa**)

སྐྱོན་པ། **kyōnpa** (verbaliser; replacing རྒྱག་པ། **kyapa**)

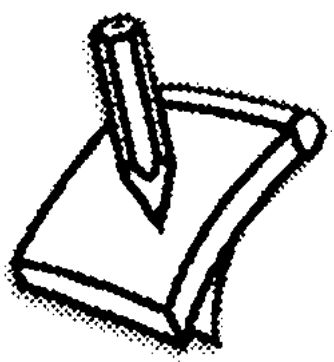
གཏོང་གནང་བ། **tāng-nāngwa**/གནང་བ། **nāngwa** (verbalisers; replacing གཏོང་བ། **tāngwa**)

གནང་བ། **nāngwa** to give

བཞེངས་པ། **shangwa** to rise (e.g. in morning); to stand up

གཟིགས་པ། **sikpa** to look; to see; to buy

མཐུན་པ། **khyēnpa** to know/to understand



Exercise 1

From this jumble, pick out those combinations (persons and verbs) which never go together in sentences. Also, pick out the one word which doesn't belong here.

འགྲོ་བ།	towa	བྱེད་རང་།	khyērang	ཕེབས་པ།	phēpa
སྐྱོན་པ།	nūmpa	ཁོ་ཚོ།	khōtsho	ལོག་པ།	lokpa
མཚོན་པ།	chōpa	སྐྱོག་པ།	lōkpa	ཁ་སྐྱོན་པ།	khā-kōmpa
special individual		རོགས་གནང་།	ro-nāng	བཞེས་པ།	shepa
ཕུན་ཚོགས།	phüntshok	སྐྱུང་བ།	nyūngwa	ང་།	nga

Cultural point



Interaction with religious figures

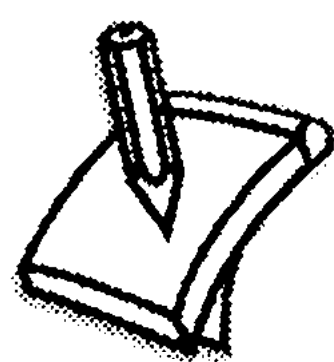
Robed figures are generally treated with some respect. But aside from polite addresses, no special language or communication rules apply when interacting with most of these people. Ordained and lay communities intermingle quite freely and informally in most Tibetan areas. Far more respect, however, is shown when the person is deemed a ‘special individual’; a more aloof group, made up of recognised ‘reincarnates’, monastery officials, religious scholars, and others highly regarded for their religious practice. Both body language and speech are utilised to show respect to such persons.

Special individuals are always addressed by titles. Using equivalents of ‘you’ is not respectful. To a lesser extent this is also true of more minor religious figures.

■ Addresses for religious figures

<i>Form of address</i>	<i>Title/Description</i>
རིན་པོ་ཆེ། rinpoche	རྣམ་ལུགས་ཀྱི་ tülku recognised ‘incarnate’ ལྷ་མོ། lama lama (often synonymous with tülku)
མ་འཇམ་རིན་པོ་ཆེ། khän-rinpoche	མ་འཇམ་པོ། khänpo abbot
ཆོས་ལགས། kän-la *	གྲུ་བ་ཆོས་པ། thawa känpa elder monk
སྐུ་ཞབས་ལགས། kūsho’-la	གྲུ་བ། thawa monks (of all ages)
ཨ་ནེ་ལགས། āne-la	ཨ་ནེ། āne nun
ཚོས་ལགས། chö’-la : (slightly more polite than āne-la .)	
ཆོས་ལགས། kän-la	དགོ་བཤེས། keshē (person with specific monastic degree)

* **kän-la**: is also the address for any teacher (male or female)



Exercise 2

Which choice of language level do you think appropriate in each situation, as one person addresses the other? (a) ordinary, (b) general honorific, (c) general honorific with some high honorifics, (d) a matter of choice:

- 1 Female student to male teacher
- 2 Male student to female teacher
- 3 One special individual to another
- 4 Child to parent
- 5 Middle-aged lay person to young monk or nun
- 6 Government official to his/her former schoolteacher
- 7 You to shopkeeper



Language point

2 Honorifics in quotations

To report, in respectful terms, what someone else said, you make two modifications to the pattern explained in Unit 13. First, you use an honorific verb for 'said', e.g. **sūngwa**

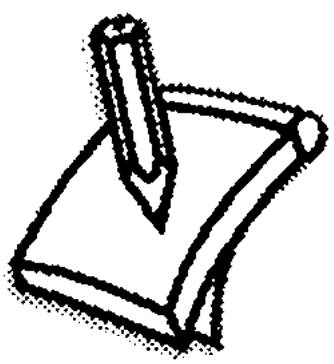
ཟེར་ལབ་སོང་། -s **lap-song** → ཟེར་གསུངས་སོང་། -s **sūng-song**

Second, you translate the *content* part into honorific terms. Thus, 'he said he'll stay.'

བསྐྱེད་ཀྱི་ཡིན་ཟེར་ལབ་སོང་། **täki-yin-s lap-song** becomes:

བཞུགས་ཀྱི་ཡིན་ཟེར་གསུངས་སོང་། **shuki-yin-s sūng-song**

Again, you aim to capture the gist of what the person said, not their actual words: there is no situation in which anyone would use the honorific **shu:** for him/herself.



Exercise 3

Translate: use honorifics when translating into Tibetan, following the pattern shown above.

- (a) ཁོང་དབུ་སྐྱེད་གི་འདུག་ཟེར་གསུངས་སོང་།
khōng ū nyūngki-tuk-s sūng-song.

- (b) ཀློན་ལགས་ཕེབས་ཀྱི་ཡིན་ཟེར་གསུང་གི་འདུག་གས།
kän-la: phēpki-yin-s sūngki-tu'-kä.
- (c) མཁྱེན་གྱི་མེད་ཟེར་གསུང་གི་མ་རེད།
khyīn-ki-me'-s sūngki-ma-re'.
- (d) གཟེགས་གར་ཕེབས་ཀྱི་མིན་གསུངས་སོང་།
sika phēpki-me-s sūng-sōng.
- (e) She says she'll do it.
 (f) They said they won't come here tomorrow.
 (g) Did she say that she would phone us?
 (h) Tshering says he's ill, but he has a good appetite (*lit.* is eating well).
 (i) Why did he say he won't stay with us?

Language point



3 Making requests and seeking consent

English sentences beginning with 'is it all right if . . . ?' or 'is it okay if . . . ?' use 'if' (like conditional sentences), but are questions, for checking whether another person minds us (or someone we speak on behalf of) doing a particular action. Such questions can be phrased in other ways ('can I . . . ?', 'may I . . . ?' etc.) In Tibetan an 'if' structure (what might be called a 'quasi-conditional') is always required, as long as the point of the question is asking whether some action may be done; this structure isn't for asking someone else to do something.

The 'is it all right . . . ?' part (**t̄ikki-re'-wä**) is a standard phrase. It is added after the **na**, in what otherwise looks like a normal if-sentence.

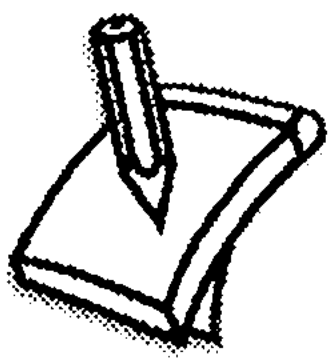
ང་ནང་ལ་ཡོང་ན་འགྲིག་གི་རེད་པས།
nga nang-la yong-na t̄ikki-re'-wä.

Is it all right if I come inside?

ང་ཚོ་འདིར་བསྐྱེད་ན་འགྲིག་གི་རེད་པས།
ngantsho tä: tä'-na t̄ikki-re'-wä.

Is it all right if we sit here?

You will notice numerous other cases where a quasi-conditional form is used, such as the various uses of **serna** ('because', and 'what does X mean?')



Exercise 4

Translate all of the following which work with the structure just described.

- 1 Is it okay if I tell you that later?
- 2 Would you mind carrying this chair?
- 3 Is it okay if my friends come around tonight?
- 4 They say they have no money now. Is it all right if they pay you tomorrow?
- 5 I'm looking for the bridge (ཟམ་པ། **sampa**). Can you take me to the bridge?
- 6 May I take this salt (ཚྭ། **tshā**)?



Dialogue 2 (ཀ)



(CD2; 34)

Tenpa (who featured in Unit 6, Dialogue 2) was once a monk, but he left the monastery. Now, years later, he's plucked up the courage to revisit. He interacts with occupants of the monastery in the same style as he did in years past.

བསྟན་པ། ཆཀོན་ལགས། ང་བཅར་ན་འགྲིག་གི་རེད་པས། ཆཀོན་ལགས། ང་འོ་མཁུན་མ་
 སོང་ངས། ང་བསྟན་པ་ཡིན། ལྷོན་མར་ཆཀོན་དབང་འདུས་ལགས་ཀྱི་དགོ་ཕྱག་།

ཆཀོན་པ་སངས། བསྟན་པ་ཨོ། འོ་ཡ་ཡ། ང་གཉིས་མ་ཕྱག་ནས་ལོ་ག་འདྲ་མང་པོ་འགྲོ་སོང་།
 ད་ཕྱིད་ཐོག་རྒྱག་སློབས་ནས་། འདི་ག་རེ་རེད།

བསྟན་པ། འདི་ཆཀོན་ལགས་ལ་དབུལ་ཡས་ཡིན།

ཆཀོན་པ་སངས། ང་ལ་སྤྱད་ཡས་ཡིན་པས། ཡ་ཡ།

བསྟན་པ། ང་དགོན་པ་ལ་མ་ཡོང་ནས་ལོ་བརྩུ་ཅམ་འགྲོ་ཚར་རེད་ཆཀོན་ལགས།

ཆཀོན་པ་སངས། ལྷོན་མར་ག་རེ་བྱས་པ་རེད། ཕྱིད་ནང་ལ་ཕྱིན་ནས་ཚུར་མ་ཡོང་བ་དེ་ག་རེ་རེད།
 དེ་དུས་ང་ཚོའི་ནང་གི་གནས་སྤངས་དེ་དཀའ་ལས་ཁག་པོ་ཡོད་རེད་ལགས།

བསྟན་པ། ཨ་མ་ཆཀོན་འཁོགས་རེད། དངོས་གནས་བྱས་ན་ཨ་མ་ལ་རོགས་པ་དགོས་ཀྱི་
 ཡོད་རེད། ཨོ་ནི་ནང་ལ་སྤྱན་སྐྱུ་གཞན་དག་ཡོད་མ་རེད། དགོན་པ་ནས་མ་
 ཐོན་གོང་ལ་ང་ཆཀོན་དབང་འདུས་ལ་གནས་ཚུལ་དེ་ལྷུ་དགོས་ཀྱི་ཡོད་རེད།
 ཡིན་ནའང་ཆཀོན་དབང་འདུས་ལགས་ཀྱིས་དགོངས་པ་གནང་གི་མ་རེད་
 བསམས་ནས་ངས་ལྟུང་མེད། ངས་ཨ་མ་ལ་རོགས་པ་བྱས་ནས་ལོ་གཉིས་

- བསྐྱོད་པ་ཡིན། དེ་ནས་ཨ་མ་ལགས་གྲོངས་སོང་། ང་དགོན་པ་ལ་ཚུར་ཡོང་
ན་ཚུད་ཀྱི་མ་རེད་བསམས་སོང་། ང་རྒན་དབང་འདུས་ལགས་མཇལ་གར་
བཅར་དགོས་ཀྱི་ཡོད་རེད། ཡིན་ནའང་ང་ངོ་ཚ་སོང་། ད་ཕྱི་དྲགས་སོང་།
ང་འགྲོད་པ་ཞེ་དྲག་སྐྱེ་གི་འདུག
- རྒན་པ་སངས། ད་དེ་འདས་པའི་གནས་ཚུལ་རེད། ད་ལྟ་བྱེད་ཡས་གང་ཡང་ཡོད་མ་རེད།
དེང་སང་ཁྱོད་ག་རེ་བྱེད་ཀྱི་ཡོད། སྐྱེ་དམན་ཡོད་པས།
- བསྐྱོད་པ། ཚོང་དོག་ཅམ་རྒྱག་གི་ཡོད་ལགས། ང་ཚང་ས་བརྒྱག་ནས་ལོ་བཞི་ཕྱིན་ཚར་
སོང་། ཨེ་ནི་ང་ཚོ་ལ་བྱ་མོ་གཅིག་ཡོད་ལགས།
- རྒན་པ་སངས། དུས་ཚོད་འདི་ཡག་པོ་ཡོད་མ་རེད། ཡིན་ནའང་བསྐྱོད་པ། སེམས་པ་བཟང་
པོ་བྱེད། སྤྱ་གུ་དང་སྐྱེ་དམན་ལ་ཡག་པོ་བྱེད། ཚོང་རྒྱག་དུས་དྲང་པོ་བྱེད་
ཨང་། དུས་ཚོད་ཡོད་དུས་མཚོད་འབྲུལ་བྱ།
- TENPA kän-la: nga car-na tikki-re'-wä. kän-la: nga ngokhyen
ma-söng-ngä. nga tänpa yin. ngänma kän wängthü-
la:-ki keṭhuk . . .
- GEN PASANG tänpa-e, o-ya:ya, nga-nyī' ma-thūk-nä lo khanta
mangpo to-söng. tha khyö' thökyap lep-nä . . . ti khare
re'. (*Tenpa offers something*)
- TENPA ti kän-la:-la phül-yä yin.
- GEN PASANG nga-la tä'-yä yin-pä. ya:ya.
- TENPA nga kompa-la ma-yong-nä lo cū-ts to-tshär re' kän-la:.
- GEN PASANG ngäma khare chäwa-re'. khyö' nang-la chän-nä tshür
ma-yongwa-lüṅ knare re'.
- TENPA thethü' ngantshö: nang-ki nätang-the kälakhäpo
yore'-la: äma känkhök re'. ngönä-chäna äma-la rokpa
kö'-ki yore'. eni nang-la pinkyak shänthak yo ma-re'.
kompa-nä ma-thön khong-la nga kän wängthü'-la
nätshül-the shü-kö'-ki yore'. yinnä kän wängthü'-la:-ki'
kongpa nängki ma-re' sām-nä ngä' shü' me. ngä'
äma-la rokpa chänä lo-nyī' täwa-yin. thenä äma-la:
ṭhong-song. nga kompa-la tshür yong-na tshüki
ma-re' sām-song. nga kän wängthü'-la: cälka cār-kö'-
ki yore'. yinnä nga ngo-tshā-song. tha chīthak söng.
nga kyöpa shäthak kyeki-tu'. (*visibly upset*)
- GEN PASANG tha the täwä:-nätshül re'. thanta che-yä khä: yo
ma-re'. thengsang khyö' khare cheki-yö'. kyemän
yö'-pä.

TENPA	tshōng tēts kyapki-yö'-la:. nga chāngsa kyap-nä lo-shi chīn-tshār re'. ēni ngantsho-la phūmo-cīk yö'-la:.
GEN PASANG	thütshō'-ti yakpo yo ma-re'. yinnä tānpa sēmpa-sangpo chi'. phūku thang kyēmān-la yakpo chi'. tshōngkyap-thü' thangpo chi'-a. thütshō' yö'-thü' chōnpul-shu.

A CB

Vocabulary

མཉམས་པ་སངས། མཉམས་དབང་འདུས། དངོས་གནས་བྱས་ན། ཡ་ཡ།	kān pāsang/ kān wāngthü'	(personal names)
ཕྱི་དྲགས་སོང་། བྱང་པོ་བྱེད་པ། ཚུད་པ།	ngönā-chāna ya:ya	actually (response; indicating acceptance)
སེམས་པ་བཟང་པོ་བྱེད་པ།	chīthak song	it's too late
འདས་པའི་གནས་ཚུལ་རེད། དགོངས་པ་གནང་བ།	thangpo-chepa tshūpa	to act honestly to be (re-)admitted (non-intentional)
གྲོངས་པ།	sēmpa-sangpo chepa	to act kindly
མཇུག་གར་བཅར་བ།	tāwā:-nātshül re' kongpa-nāngwa	that's in the past to grant permission (honorific)
བྱེད་ཡས་གང་ཡང་ཡོད་མ་རེད།	thongwa	died (past of འགྲོངས་པ།: general honorific)
མ་ཡོང་ནས་ལོ་བཅུ་འགྲོ་ཚར་རེད།	cālka-cārwa	to go to meet (honorific: see below)
མ་གོང་ལ། མཚོད་འདུལ་ཞུ་བ།	che-yä khä: yo ma-re' ma-yong-nä lo cū to-tshār re' ma . . . khong-la chōnpül shūwa	there's nothing one can do about it haven't been here for ten years before (see below) to make religious offerings (lighting lamps, etc.: at monasteries and temples, particularly by lay people)

དབུལ་ཡས།/སྤྲད་ཡས།	phül-yä/ṭä'-yä	for offering/giving (see below)
་་་དེ་ག་རེ་རེད།	. . . the khare re'	why? (following an action verb; here 'not coming', hence 'why didn't you return?')
གནས་སྐབས།/གནས་ཚུལ།	nātang/nātshul	situation
ཁྱེད་ལ།	shüwa	to tell (honorific: see below)
ཡག་པོ་བྱེད་པ།	yakpo-chepa	to treat well
ཐོག་མཁུག	thōkyap	all of a sudden
ཐོན་པ།	thōnpa	to leave
འཇོག་པ་སྐྱེ་བ།	kyōpa-kyēwa	to regret
དགེ་ལུགས།	keṭhuk	disciple

Language point



4 Honorific language: actions done 'humbly'

Earlier we saw that a speaker shows respect to A by describing A's actions in general honorific terms. It's an imperfect analogy, but in English one might choose to say that someone 'bestows', rather than 'gives', or that someone 'graciously' or 'kindly' did something. Such descriptions are similar in function to general honorifics; they elevate the performer of the action, and cannot be used for oneself.

There is a second step in showing deference. Again, by analogy, instead of saying that something was 'given' to A, we might say that it was 'humbly offered' (the analogy can only be pushed so far; English, of course, has no comparable honorific system). The action was not done by A, but directed towards A. Still, the description managed to show respect to A. This is *not* a separate form of honorific; it is used within the framework of general honorific. You describe A's actions of going, eating, sleeping, etc. as before. But when person B (me, you, he/she) performs an action focused upon A (*doing something to, for, or accepting something from A*), B's action is described in these terms. For example, I would normally use ordinary-level language to report that I said something:

ངས་ལབ་བ་ཡིན། **ngä' lapa-yin.**

But if what I said was directed to the respected A, I would instead describe my action thus:

ངས་ཞུས་བ་ཡིན། **ngä' shuwa-yin.**

You must switch the action verb. The most commonly occurring verbs are shown in the list below. Ideally, you also switch the nouns (more of this in Unit 15). Even though it was my action, described with an honorific term, the respect it conveyed wasn't directed towards me.

In summary: there is another party (B) who does an action directed towards A. But the action is described in such a way that it shows respect to A, and not B.

■ Situations

Dialogue 2 illustrates a common situation. Tenpa uses general honorifics when addressing or speaking about his teachers: when describing his own actions directed towards them, he speaks 'humbly'. But the teacher addresses Tenpa with ordinary-level speech: the teacher–student relationship is not an equal one; something reflected in the language.

But conversations between polite equals also require the use of humble language. No such language appeared in Dialogue 1 only because neither speaker mentioned any of his actions directed towards the other. If either Dhöndup or the manager had said 'I gave you', for instance, he would have described this giving as something performed humbly.

■ Humbly performed actions – key verbs

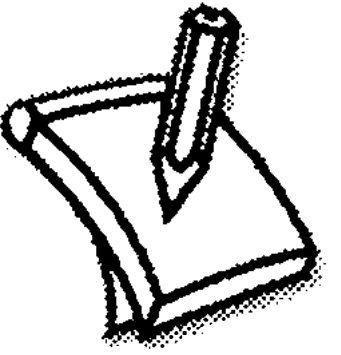
འབུལ་བ། **phülwa** to offer

བཅར་བ། **cārwa** to approach (used for visiting, in the sense of 'entering the presence of . . .')

མཇུག་བ། **cälwa** to meet

ཞུ་བ། **shuwa** (past ཞུས་བ། **shüwa** – verbaliser; replacing ཟུང་བ། **chepa**; also used for to listen, take/accept, speak, tell, request, and offer [help])

Exercise 5



Each situation involves a special individual (Rinpoche) and I. Judge whether the verb accompanying each is the correct one to describe the action.

- 1 Rinpoche talks to me. གསུང་བ། **sūngwa**
- 2 I talk to Rinpoche. ལབ་བ། **lapa**
- 3 I met Rinpoche. མཇལ་བ། **cälwa**
- 4 Rinpoche gives me something. འབྲུལ་བ། **phülwa**
- 5 Rinpoche recognises me. རོ་མཐུན་བ། **ngokhyēnpa**
- 6 I phone Rinpoche. བ་དཔར་གཏོང་བ། **khāpar-tāngwa**

Language point



5 ཡས (yä)

yä has many functions, so no single translation is possible. But it is always attached to the end of an action verb (or a modal verb referring to that action verb), and communicates something related to the action. This purely colloquial particle appears with a variety of spellings, each representing an approximation of how it sounds in the spoken language (ཡ། ཡག ཡས།).

In Dialogue 2 an object passes from one speaker to the other. It is not named. But both speakers create a term to refer to it, by adding **yä** to an action verb. Through their choice of action verb, the speakers describe the object in terms of what it is intended for; it is something ‘for giving’. **yä** can be added to various intentional verbs, creating terms to describe objects, etc. according to what the plan or intention for them is, or how they function (i.e. what they’re ‘for’).

འདི་ལོ་རང་ལ་ལབ་ཡས་རེད།

tī khōrang-la lap-yä re’.

This is (something which is) to be told to him.

དངུལ་དེ་མོ་རང་གི་རྩ་ནས་ལེན་ཡས་རེད།

ngül the morang-ki tsā-nä len-yä re’.

That money is to be collected from her.

Only single (literal) translations are provided here, but a **yä**-combination can be interpreted in different ways, depending on the situation. Anyway in these sentences, they are describing the things in the subject position ('this' and 'the money'). Once it is clear what the thing being defined by the action is, the **yä**-combination can occupy that subject position. For example:

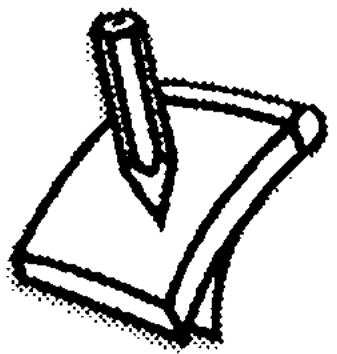
ལབ་ཡས་དེ་གལ་ཆེན་པོ་རེད། **lap-yä the khäl-chēnpo re'**.

That thing (which is to be said) is important.

Sometimes, the action so comes to define a thing, that the **yä**-combination becomes that thing's actual name. As introduced in Unit 9, for instance, the word for 'food' is **sa-yä** ('that which is to be/for eating'), and for 'drink', **thūng-yä**.

■ Practical tip – working without names

yä, like the earlier **nyän/khan**, demonstrates the Tibetan habit of describing things (and people) in terms of their functions and actions. Learners should exploit this habit: the fact that a physical object (or even a concept) has no Tibetan name, or has a name that one is unaware of, need not prevent its being discussed.



Exercise 6

Each statement refers to a different thing by its function (using a **yä**-combination), rather than its name. What are the Tibetan names of these things?

- | | |
|------------------------------|-----------------------------------|
| ༡ འདི་ལག་པ་ལ་གྲོན་ཡས་རེད། | tī lakpa-la khön-yä re' . |
| ༢ འདི་ཁ་ཆེའི་ཟ་ཡས་མ་རེད། | tī khāchä: sa-yä ma-re' . |
| ༣ འདིས་ཅ་ལག་ཉོ་ཡས་ཡོད་རེད། | tī' cālak nyo-yä yore' . |
| ༤ ན་དུས་མི་འདི་བསྟེན་ཡས་རེད། | na-thü' mi-ti tñn-yä re' . |



Language point

6 Time-related structures

■ 'Before'

Unit 8 had an equivalent for 'before that/this'. But to express the time before a specific action (e.g. 'before eating', 'before speaking') the

pattern is different. One puts **ma** (the negating-particle) in front of the action verb (present form), and **khong-la** after it; e.g.

མ་འགྲོ་གོང་ལ་། **ma-ṭo khong-la** before going

With compound verbs, **ma** comes in front of the verbaliser:

སྐད་ཆ་མ་བཤད་གོང་ལ་། **kācha ma-shā' khong-la**
before speaking

■ Since/for

In English, you can answer 'how long have you been here?' by giving a specific time (e.g. 'since 3 o'clock', 'since last Friday'), or in terms of the number of hours, days, years, etc. that have passed (e.g. 'I've been here for two weeks'). The choice is similar in Tibetan. The structure for the first is easy, and has appeared in earlier units.

ང་ཚོ་འདིར་ལྷ་ཚོད་གསུམ་པ་ལ་ཡོང་བ་ཡིན།
ngantsho tā: chūtshö' sūmpa-la yongwa-yin.

We have been here since 3 o'clock./We got here at 3 o'clock.

The second response (equivalent to using 'for') has quite a different structure. As Dialogue 2 shows, the passage of time is described in terms of years, days, etc. having 'gone' (**ṭowa/chīnpa**). But before this, you must state the action which was done, marking the beginning of the time period referred to (a bit like saying, for instance, 'having arrived, two weeks have passed').

ང་ཚོ་འདིར་སློབ་སྦྱོར་ནས་བདུན་ཕྱག་གཉིས་ཕྱིན་སོང་།
ngantsho tā: lēp-nä tünṭhak nyī' chīn-song.

We have been here for two weeks.

In Tibetan, the preference is very definitely for this second structure, but not just for saying when someone arrived. It is the usual way to express how long someone has been doing something for (where English uses has/have + 'for' + a time period). For example, 'I have lived here for . . .', 'we have studied Tibetan for . . .', 'he has been ill for . . .'. As in these examples, the activity or state must be ongoing.

You use the same structure to say how long you haven't done something for, by putting **ma** before the action verb.

The affirmative structure is not used if the period referred to has now ceased (e.g. 'I studied Tibetan for two years'); for this, one instead

simply attaches a **lathön** to the time. Compare these structures in the following examples:

ང་འདིར་བསྐྱེད་ནས་ལོ་གཅིག་ཕྱིན་སོང་།

nga tä: tä'-nä lo-cik chin-song.

I have been/lived here for a year.

ང་ལྷ་ས་ལ་མ་བསྐྱེད་ནས་ལོ་དྲུག་ཕྱིན་སོང་།

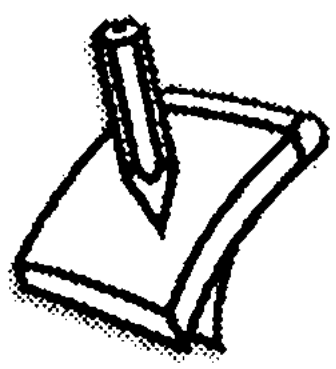
nga lhāsa-la ma-tā-nä lo-ṭhuk chin-song.

I haven't lived in Lhasa for six years.

ང་ལྷ་ས་ལ་ལོ་བརྒྱད་བསྐྱེད་པ་ཡིན།

nga lhāsa-la lo-kyä' täwa-yin.

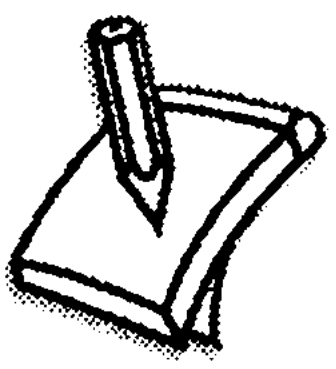
I lived in Lhasa for eight years.



Exercise 7

Translate these:

- 1 I have been here for six months.
- 2 Think carefully before writing!
- 3 This book? I haven't read it for years.
- 4 That is a high altitude place. One must prepare well before going there.
- 5 How long have you been studying Chinese for?
- 6 Q. When was this car made? A. A long time ago.
- 7 Nyima says she hasn't seen her elder brother for three days.



Exercise 8

Certain events led to the conversations in Dialogues 1 and 2. Read the dialogues again; try to get some idea of what these events might have been. Answer the questions in English.

■ Dialogue 1

- 1 Who needs reassuring, and about what?
- 2 If the previous event had gone well, what was supposed to have happened?
- 3 What do you think actually happened?
- 4 Did anyone feel let down?

■ Dialogue 2

- 1 How is the visitor received?
- 2 Why did he stay away for so long?
- 3 Why is it too late?
- 4 Has anyone been let down?

Choose a verb from the list, and then put it together with a character or object mentioned in the dialogue, so that it sums up what happened at the earlier event (one for each dialogue).

Second, choose one word (from those below or elsewhere) which expresses some strong feeling which seems to underlie each dialogue.

མ་བཟུགས་པ།	ma-shukpa	བརྗེད་པ།	cepa
གྲོངས་པ།	ṭhongwa	འགྲོ་བ།	ṭowa
ཕེབས་པ།	phēpa	མ་བསྐྱད་པ།	ma-tewa
མ་སྐྱད་པ།	ma-ṭāwa	ཤི་བ།	shīwa
ངོ་ཚ་བ།	ngotshāwa	དགོངས་པ་རྗེས་པ།	kōnpa-tsokpa
རྒྱུ་མ།	kūma	སྐྱོན།	kyōn
ཡོང་བ།	yongwa	མ་ལུས་པ།	ma-shuwa
མ་གནང་བ།	ma-nāngwa	ཆེབས་བསྐྱུར་གནང་བ།	chīpkyur-nāngwa
མ་ཡོང་བ།	ma-yongwa	གསུངས་པ།	sūngwa
མ་གསུངས་པ།	ma-sūngwa		

Unit Fifteen

ཕྱོགས་གཞན་དག་ནས་བཟླས་ན་།

chōk shānthak-nä tǎ'-na . . .

From another perspective . . .



In this unit you will learn how to:

- deal with nuances in honorific usage
- avoid common mistakes with honorific language
- observe the basics of gesture and body language
- use phrases with fixed auxiliaries
- make use of abbreviated question-forms
- use another form of 'if'
- employ direction words
- make verbs into nouns
- express views and opinions



Dialogue 1



(CD2; 35)

A senior monk – teacher of many young monks at the monastery – is being visited by a distinguished lay woman.

གན་བཅོམ་པ།	ལྷམ་སྐྱ་ཞབས་ལགས། གསུངས་དང་། གཞུང་གི་ལས་བྱེད་དེ་། མེ་བྱོད་གཉིས་ཙམ་གཏེ་ལྷོད།
ལྷམ་སྐྱ་ཞབས།	འོ། སྐྱ་ཞབས་གསར་པ་། ཁོང་ག་ནས་ཕེབས་པ་རེད་ལགས། སྐྱ་ཞབས་ ལགས། མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།
ཕྱབ་བཟླན།	ངའི་མཚན་ལ་ངའི་མིང་ལ་ཕྱབ་བཟླན་ཞུ་གི་ཡོད།
ལྷོན་པ།	ཏ་ཏ་ཏ། ཕུ་གུ་འདིས་གང་མོ་སློང་གི་འདུག

- གན་བཟོད་པ། ལ་ལ་སྒྲོད། འདི་བྱོད་ཀྱིས་བསྐབས་པ་ཡིན་ས་རེད། སྤོང་རྗེ། ལོ་རང་ཚོའི་ལུང་
པའི་སྐད་ལ་ཞེ་ས་ཡོད་མ་རེད་ལགས། ལོ་རང་རྒྱག་ཤེས་ཀྱི་མི་འདུག ཨེ་ནི་
ཨེན་ཚུང་གཞན་དག་དེ་ཚོ་ལོ་ལ་འཕྱ་ལད་རྒྱག་གི་ཡོད་རེད། ལོ་ལ་རྐང་
བཅུགས་ནས་ཞེ་ས་ནོར་གྱོག་སློབ་ཀྱི་ཡོད་ས་རེད། སྤྱིན་པ། བྱོད་ལོ་ལ་འདི་
བསྐབས་པས།
- སྤྱིན་པ། བསྐབས་མེད་གན་ལགས། ངས་འདི་འདྲ་ལབ་པ་ཡིན། མི་གན་པས་སྐད་ཆ་
བཤད་དུས་ཡག་པོར་ཉན། ཨེ་ནི་ལད་སྒྲོས་བྱེད་ཟེར་ལབ་པ་ཡིན། དེ་འདྲ་མ་
རེད་པས་གན་ལགས།
- གན་བཟོད་པ། ལ་བདེ་པོ་མ་ཤོད། སྤྱིན་པ་བྱོད་བྲོམ་ལ་ལས་ཀ་ཡོད་པ། དེ་བྱེད་གར་རྒྱགས།
པ་གིའི་ཚོག་ཚེའི་སྐང་ལ་ཅ་ལག་ལ་ཤས་འདུག དེ་ཚོ་ཕར་ཨ་ཞང་པད་མའི་
རྩ་ལ་བསྐྱལ་ཡས་རེད། ཨེ་ནི་ལོ་རང་གི་རྩ་ནས་ཡི་གེ་ལེན་ཡས་ཡོད་རེད།
ད་རྒྱགས།
- སྤྱིན་པ། གན་ལགས། འབྱེར་ཡས་མང་པོ་འདུག་ག ང་ལ་རོགས་གཅིག་དགོས་ས་རེད།
ང་ལོ་འབྲིང་ཚོག་གི་རེད་པས། གན་ལགས་སྐྱ་མཁྱེན།
- གན་བཟོད་པ། ལོ་ཨེ། ལོ་འབྲིང་ཀྱི་ཡིན་ན་དགོ་སྒྲོས་ལགས་ལ་དགོངས་པ་ལྷུ་དགོས་རེད།
ཨེ་ནི་ལམ་སང་རྩུར་ཤོག་ཨང་། འབྱེར་མ་འགྲོ།
- སྤྱིན་པ། ལོས། གན་ལགས། སྐྱ་ཞབས་ཐུབ་བསྟན་ལགས། ང་ལ་ཕྱག་རོགས་གནང་གར་
ཐེབས་གས།
- ཐུབ་བསྟན། ང་ཕྱག་རོགས་། ང་ཐེབས་། ང་འགྲོ་རྒྱ་ཡིན།
- གན་བཟོད་པ། བ་ཡུལ་སྐད་མ་རྒྱག་ མིས་གོ་གི་མ་རེད། སྤྱིན་པ། ལོ་ལ་སྐད་ཡག་པོ་བྱས་
ནས་སློབ།

- GEN SÖPA cām kūsho', sūng-thang. shung-ki läche the . . . (two
young monks burst in) we, khyö'-nyī' tsūke-tä'.
- LADY o, kūsho' sārpa . . . khōng khaṅā phēpa-re'-la:.
kūsho'-la:, tshān-la khare shuki-yö'.
- THUPTEN ngā: tshān . . . ngā: ming-la thūptän shuki-yö'.
- JINPA hahaha phūku-ti khāmo lāngki-tu'.
- GEN SÖPA khāka-tä'. ti khyö'-kī' lāpa yin-sa-re'. (to the woman)
nyīngce, khōrang-tshö: lungpā kā'-la shesa yo ma-re'.
khōrang kyak shīnki-min-tu'. ēni ēnchung shānthak
thentshö' khōrang-la chālā kyapki-yore'. khō-la
kāngtsuk-nā shesa norkyok läpki-yore'. cinpa, khyö'
khō-la ti läp-pä.

JINPA	lāp-me kǎn-la:. ngǎ thintǎ lapa-yin. mi kǎnpā' kǎcha shā-thū' yakpo nyān, ēni lǎntō' chī-s lapa-yin. thentǎ ma-re'-wǎ kǎn-la:.
GEN SÖPA	khā-tepo ma-shā'. cīnpa khyō' thōm-la läka yō'-pa. the cheka-kyuk. phāki: cōktsä: kang-la cālak khāshā tu'. thentsho phār āshang pāmā:-tsā-la kyäl-yä re'. ēni khōrang-ki tsā-nä yike lǎn-yä yore'. thā kyuk.
JINPA	kǎn-la:. khyīr-yä māngpo tu'-ka. ngǎ-la rokpa-cīk kö' sa re'. ngǎ khō thī' chōki re'-wǎ. kǎn-la: kūkyi.
GEN SÖPA	khō-ē. khō thīki-yin-na kekō'-la:-la kongpa shu-kō' re'. ēni lamsang tshūr-shōk-a. khyām ma-ṭo.
JINPA	lo:s kǎn-la:. kūsho thūptān-la: ngǎ-la chākrok nāngka-phēp-kä.
THUPTEN	ngǎ chākrok . . . ngǎ . . . phēp ngǎ . . . <i>kyo-kyu yā</i> .
GEN SÖPA	phāyül-kā ma-kyap. mi' khōki ma-re'. cīnpa, khō-la kā' yakpo-chānä lāp.

ACB

Vocabulary

ཧ་ཧ་ཧ།	hahaha	(sound of laughter)
བསྐྱབས་པ།	lāpa	taught (past of སྐྱབས་པ། to teach)
ཚོག་པ།	chōkpa	to be allowed (modal verb)
དགོ་སྐོས།	kekō'	monastery disciplinarian
ཁ་བདེ་པོ་མ་ཤོད།	khā-tepo ma-shā'	don't be cheeky!
དགོངས་པ་ལུ་བ།	kongpa-shuwa	to request permission
རྒྱུ་བཟུགས་ནས།	kāngtsūk-nä	on purpose
འབྲུམས་མ་འགོ།	khyām ma-ṭo	don't go roaming about!
ཁ་ཁ་སྒོད།	khākha-te'	be quiet!
ཨོན་ལྷན།	ēnchung	young monks
པ་ཡུལ་སྐད།	phāyül-kā	regional dialect
འཇུ་ལད་རྒྱག་པ།	chālā-kyapa	to mock
ལོ་མ་གྲོག།	norkyok	mistaken
ལྷུ་ཤོག།	tshūr-shōk	come back!

ལང་རྫོས་བྱེད་པ།	lāntö'-chepa	to imitate
མི་ཚུན་པ།	mi-kānpa	elders
་་་ཀྱི་ཡིན་ན།	. . . ki yin-na	if (see below)
ཕྱག་རོགས་གནང་བ།	chākrok-nāngwa	to help (honorific)
ལྷམ་སྐྱ་ཞབས།	cām kūsho'	(address for women of aristocratic origin)
བསྐྱབས་པས།	lāp-pä:	did you teach? (abbreviated question-form)
གད་མོ་སྤོང་བ།	khāmo-lāngwa	to amuse (<i>lit.</i> to raise laughter)
འགྲོ་རྒྱ་ཡིན།	co-cu	I am going (spoken in an Eastern Tibetan dialect)
སྐྱ་མཁྱེན།	kūkyi	'please!' (usually when pleading: an expression popular with children)
ཚུན་བཟོད་པ།/སྐྱིན་པ། ཐུབ་བསྟན།/ ཨ་ཞང་པད་མ།	kān sōpa/cinpa/ thūptän/ āshang pāma	(personal names)
ལོས།	lo:s*	(polite expression of agreement)
ཚོག་གེར་སྤོང།	tsūke-tä'	behave!

* This word has no proper written form; this is an approximation of the way it sounds.

Language points



1 Honorific . . . a more nuanced picture

As explained in Unit 14, certain regional and social backgrounds make some Tibetans more conversant with honorific language than others. Fluent users often assert that unless you speak 'purely' (i.e. use full-blown) honorifics, your language isn't really honorific language at all. In reality, many Central Dialect speakers fail to meet these exacting standards, but still manage to use honorifics very effectively to convey respect.

Learners should certainly focus upon the basics of honorific conversation – using polite personal pronouns, the **la:**-syllable, polite invitations (Unit 5). Everyone speaking some Central Tibetan (probably even Thupten in Dialogue 1) will be familiar with these. But beyond that, honorific usage can be patchy and inconsistent (particularly amongst Tibetans outside Tibet).

Even those who function comfortably on the honorific level (probably Jinpa) may tone down the honorifics in certain situations and company: Lhasa dialect (with its pure honorifics), so often advertised as the most prestigious form of spoken Tibetan, is derided by many as pretentious. Certain non-native speakers detect a mocking tone. Some (e.g. Jinpa) manipulate it, for that very purpose.

There is, anyway, more to conveying respect than using honorific language: correct body language and gestures are also essential. Choosing the right topics of conversation – knowing what subjects to avoid, for instance, because they are culturally sensitive – is also important.

2 Honorific - Where one might trip up . . .

Failing to address someone in honorific language might cause offence, but most Tibetans are quite forgiving if they believe that it was due to ignorance rather than rudeness. The mistake Tibetans can't resist poking fun at is when a speaker uses an honorific term for him- or herself.

A major source of this mistake is the humbly performed actions. A correct exchange, when person 1 offers person 2 some tea, would be:

P1 གསོལ་ཇ་མཚོད་གྱི་ཡིན་པས། **sōlcha chōki-yin-pä.**
(lit. 'Will you drink tea?')

P2 ལགས། གསོལ་ཇ་ལྟུ་གི་ཡིན། **la: sōlcha shūki-yin.**
(lit. 'I shall accept tea.')

Person 1 'respects' person 2 with the general honorific verb **chōpa**. But in response, person 2 is describing his or her own humbly performed action, so must use the verb **shūwa**.

Person 2 *expects* to follow Person 1's lead – not only because of the rule of anticipation, but because Person 2 is trying to match Person 1 in politeness. So unless careful, Person 2 might just repeat

the verb in the original question (here **chōpa**). A bit like saying ‘I *kindly* accept.’ Surprisingly, even Tibetans who are familiar with the system trip up sometimes.

For learners, nouns also sometimes cause problems here. The divide between ordinary and honorific level is generally clear; for instance, you refer to your own hand as **lakpa**, but refer politely, to the hand of another as **chāk**. In the exchange above, the division between the verbs **chōpa** and **shuwa** is also clear. However, both question and answer use the same honorific term (**sōlcha**) for the tea.

Here are some other examples where the noun has a single honorific form, but the verbs differ, depending on whether the action is a general honorific or a humbly performed one:

བཀའ་སློབ་པ། advice	→ བཀའ་བཤེས་པ།	kālop-nāngwa to bestow
	→ ལྟོ་བཤེས་པ།	kālop-shuwa to request/accept
དགོངས་པ། permission	→ བཀའ་བཤེས་པ།	kongpa-nāngwa to grant
	→ ལྟོ་བཤེས་པ།	kongpa-shuwa to request/accept

This occurs only when the item in question can pass from one party to another; be it food, a service, or whatever, it is something that can be offered and accepted (or refused). The verb **phūlwa** is used for offering physical items, and **shuwa** for services, or more abstract things.

Exercise 1

These are honorific Tibetan nouns of the above kind. The accompanying English sentences present various situations for their use. Following the example of no.1, add the appropriate verb. The (slightly artificial) English terms indicate the type of situation.



- 1 ཕྱག་རོགས། **chākrok**: help –
Can I (humbly) help you? ལྟོ་བཤེས་ **shuwa**
- 2 ཕྱག་དངུལ། **chākngül** money –
She (graciously) bestowed this money.
- 3 ཞལ་ལག་ **shälak** food –
We shall (humbly) offer them some food.

- 4 ཞལ་ལག **shālak** –
I (humbly) accepted the food.
- 5 བཀའ་ཚིག་ **kāmöl** speech –
They (kindly) spoke to them.
- 6 བཀའ་འདྲི་ **kānti** question –
I (humbly) asked Rinpoche.
- 7 ཞལ་དཔར། **shālpār** a phone call –
You should (humbly) phone her.



Cultural point

Basics of gesture and body language

■ General

People are quick to smile and laugh broadly. But aside from friends grasping hands, the culture is not particularly tactile; adults do not publicly hug or kiss, either in greeting or general affection, although members of the same family or those with some religious connection may touch foreheads, when departing one another's company.

■ Respectful

Overt signs of humility are used to indicate respect or welcoming. The main instrument here is the upper body. This is inclined forward, as it, the head, and the shoulders are dipped. This posture of incline and lowering is held permanently in the company of special individuals (particularly religious figures). A sort of open-palmed 'ushering' posture is regularly adopted; both arms, slightly bent, are directed forward. One hand may lead, depending on whether the person is offering, accepting, or showing the way. Gesticulating limbs, fully outstretched hands, and bolt upright stances are rather foreign. Positive Tibetan body language tends more towards curvature than angularity.

■ Disrespectful

It is offensive to sit (whether on a chair, cushion, or bed) with legs outstretched pointing at another person or at religious symbols. As

Tibetans prefer to sit cross-legged, this is not a problem for them. Pointing with a finger is considered rude, or even threatening.

■ Gesturing

One does not nod or shake the head vigorously to indicate ‘yes’ or ‘no’, although slight nods or dips of the head can indicate agreement or compliance. The ushering gesture may be used to point to something or someone, but another, perhaps unique gesture is common (Gen Söpa probably employed it, when pointing to the things on the table, in Dialogue 1). This gesture involves pointing with the lips. Held in a sort of kissing position (often to the alarm of the uninitiated), the lips are projected in the direction of the indicated object.

Language point



3 Abbreviating questions

Dialogue 1 illustrates how to shorten questions, by dropping the auxiliary. This only works with questions directed to a second person. Also, these questions must be about things the person did, or intends to do (i.e. intentional actions, past and future); questions about the present can't be abbreviated. Here are more examples:

ཁྱེད་རང་ག་དུས་བཞུག་གས།

khyērang khathü' tā-kä.

When will you look at it?

ཞལ་ལག་མ་མཚོད་པས།

shälak ma-chō'-pä.

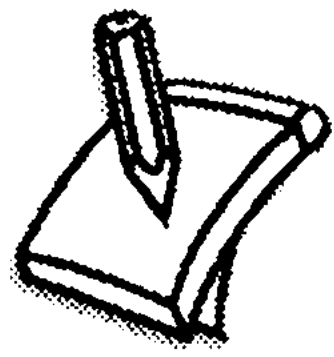
Didn't you eat?

These abbreviations are normal both on the ordinary and honorific levels; they do not sound casual, or slang-like. The auxiliary is dropped, and a question-particle is added straight after the action verb. In questions about the future, the particle is **kä**; in those about the past, **pä**.

འགྲོ་གི་ཡིན་པས། **to-ki yin-pä** → འགྲོ་གས། **to-kä** Will you go?

ཕྱིན་པ་ཡིན་པས། **chīn-pa yin-pä** → ཕྱིན་པས། **chīn-pä.** Did you go?

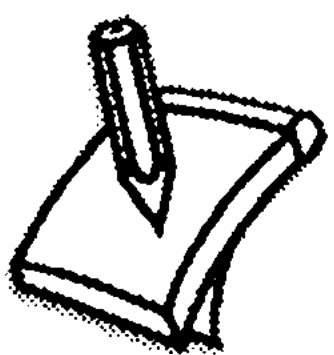
Questions about the future are only shortened if they are *affirmative* (e.g. ‘will you . . . ?’). Those about the past can be either affirmative or negative. Sentences with modal verbs can't be abbreviated in this way. When the question includes a question-word, འ is often dropped from the particle.



Exercise 2

The number beside each dialogue shows how many sentences it has which can be abbreviated. Locate the sentences, and then re-write them with the shorter endings, as just described.

- (a) Unit 7, Dialogue 2 – 2
- (b) Unit 9, Dialogue 1 – 1
- (c) Unit 10, Dialogue 1 – 1
- (d) Unit 11, Dialogue 2 – 2
- (e) Unit 14, Dialogue 1 – 1



Exercise 3

There are now a number of structures which don't use auxiliary verbs; this is a revision exercise made up of them. One of these sentences is not a correct structure. Identify it, and translate the others.

- | | |
|-----------------------|--------------------------|
| (a) ང་གཉེས་འགོ། | nga-nyī' ʈə. |
| (b) ཆང་བཟོ་གས། | chāng so-kä. |
| (c) གཟུབ་གཟུབ་བྱེད། | sapsap-chi'. |
| (d) ངས་ལབ་དགོས། | ngä lap kə. |
| (e) སྐད་ཆ་མ་བཤད་པས། | kācha ma-shā'-pä. |
| (f) མགྲོགས་པོར་རྒྱགས། | kyokpo kyuk. |
| (g) ཡི་གེ་གཏང་གས། | yike tāng-kä. |
| (h) ཉེ་མ་མཐོང་བས། | nyima thōng-wä. |
| (i) ཚལ་དགོས་པས། | tshāl kö'-pä. |



Language point

4 Another form of 'if'

The 'if'-structure in Dialogue 1 is almost the same as that in Unit 12. But the earlier one didn't use a whole verb-unit in the if-clause; this one does. So instead of: ཁོ་འབྲིང་ན་... **khō ʈī'-na**, it says; ཁོ་འབྲིང་གྱི་ཡིན་ན་... **khō ʈīki yin-na**.

Either of these ways can be used to talk about situations set in the future or the present. Situations set in the past require other forms, not covered in this book.

The auxiliary in this longer form is usually one of the essential verbs, but **tu'** is also sometimes heard. This longer form is used in many situations where the shorter one is, although rarely to express generalisations, or when talking in the first person. The example in Dialogue 1 is typical; it is one in which a proposed plan of action is being considered. Other examples:

ལས་སླངས་དེ་ལ་ཕྱག་ལས་གནང་གི་ཡིན་ན་ཞེས་ཏོག་ཙམ་སླང་དགོས་ཀྱི་འདུག
lākhūng-the-la chāklä' nāngki-yin-na shesa tēts cang kö'-ki tu'.

If you are going to work (honorific) in that office, you should learn more honorific language.

དགོ་སློབ་ལགས་ཀྱིས་དགོངས་པ་གནང་གི་མེད་ན་འགོ་ཚལ་གི་མ་རེད།
kekō' la:-kī' kongpa nāngki-me-na to chōki-ma-re'.

If the disciplinarian won't grant you permission, you aren't allowed to go.

ཆར་པ་གཏོང་གི་འདུག་ན་ཉི་གདུགས་འདི་འབྱེད།
chārpa tāngki-tuk-na nyituk-ti khyīr.

If it's raining, take this umbrella.

Dialogue 2 (X)



(CD2; 36)

Duho is in a reflective mood. He arrived with Lisa, but the two of them chose to spend their time (in the Tibetan community) in different ways. They met up again. However, differences in their views emerged. Things came to a head, in a heated conversation. Duho sits dejectedly, reporting what happened to Yeshe, who seems apathetic (and perhaps slightly drunk).



- ཡེ་ཤེས། ཨ་ལས། སློང་གཉིས་(ཀྱིས་)རྒྱབ་འདྲེ་བརྒྱལ་པས།
 ལུ་ཏོ། ངས་ཕར་རྒྱབ་འདྲེ་རྒྱབ་མེད། རྒྱབ་འདྲེ་རྒྱལ་མཁན་ལི་ས་རེད། ང་ཁས་ས་ཕྱི་རྒྱལ་མི་
 གཅིག་ཕྱག་སོང་། ཁོ་རང་འདིར་བོད་ཀྱི་ཅ་ལག་རྒྱུང་པ་ཉོས་ནས་དེ་ཚོ་ཕྱི་རྒྱལ་ལ་
 འཚོང་གི་ཡོད་ཟེར། ཁོས་བོད་སྐད་ཤེས་ཀྱི་མི་འདུག ཨི་ནི་ཁོ་རང་གིས་ཅ་ལག་ཉོ་
 དུས་ངས་རོགས་པ་བྱས་པ་ཡིན། ཡིན་ནའང་ངས་འདི་ལི་ས་ལ་ལབ་དུས་མོ་རང་
 རྒྱང་ལངས་ནས་ཚུར་སྐད་ཆ་རྒྱབ་པོ་བཤད་སོང་།
 ཡེ་ཤེས། ག་རེ་བཤད་སོང་།

རྩ་ཉོ། མང་པོ་བཤད་སོང་། དཔེར་ན་མི་དེ་ཚོས་བོད་པ་སྐྱེ་བོ་ལ་མགོ་སྐྱོར་གཏོང་གི་ཡོད་
 རེད་ཟེར། ཁོ་ཚོ་ལ་རོགས་པ་བྱས་ན་བོད་ཀྱི་རིག་གཞུང་ལ་གཞོན་ཀྱི་ཡོད་རེད་ཟེར།
 ཞེ་ནི་བོད་སྐད་ཤེས་ན་ཡག་པོ་བྱས་ནས་བོད་སྐད་གཏོང་དགོས་ཀྱི་ཡོད་རེད་ཟེར།
 ཡེ་ཤེས། ངས་ཁོ་ལ་རོགས་པ་བྱས་པ་ཡིན། དེ་མི་ལ་ཕན་ཐོགས་ཀྱི་རེད་པ།

ཡེ་ཤེས། དེ་ག་རེ་བྱས་ནས་ལབ་ཀྱི་ཡོད།

རྩ་ཉོ། ང་སྐྱེད་པོ་གཏོང་ཡས་ལ་དགའ་བོ་ཡོད། རོགས་པ་མཉམ་དུ་དུས་ཚོད་སྐྱེལ་ཡས་ལ་
 དགའ་བོ་ཡོད། ཡིན་ནའང་ལི་ས་ཟེར་ན་ང་དུས་ཚོད་ཚང་མ་འཕྲོ་བརྒྱུག་གཏོང་གི་
 ཡོད་རེད་ཟེར། ཡེ་ཤེས། བྱེད་རང་ཟེར་ན་ང་མི་ག་འདྲ་ཡོད་རེད།

ཡེ་ཤེས། ངས་ཟེར་ན་བྱེད་མི་སྤང་བ་སྐྱེད་པོ་རེད།

རྩ་ཉོ། ལི་ས་བོད་ཀྱི་ཚོས་དང་རིག་གཞུང་སྐྱོད་འདོད་ཡོད་རེད། ཡིན་ནའང་ང་ལ་ ཡེ་ཤེས།
 རོགས་པ་མཉམ་དུ་ཆང་འཕུང་ཡས་དང་། སྐད་ཆ་བཤད་ཡས་དེ་ཚོ་ཡང་(འང་)
 བོད་པའི་རིག་གཞུང་མ་རེད་པས།

ཡེ་ཤེས། ལུགས་སྲོལ་རེད།

རྩ་ཉོ། མོ་རང་གིས་འདི་འདྲ་ལབ་སོང་། སྐད་ཤེས་ན་ཚོས་དང་རིག་གཞུང་སྐྱེད་ཡས་དེ་
 ལས་འགན་རེད་ཟེར། ཡེ་ཤེས། འདིའི་ཐོག་ལ་བསམ་ཚུལ་ག་རེ་ཡོད།

ཡེ་ཤེས། དེའི་ཐོག་ལ་བསམ་ཚུལ་གང་ཡང་མེད། ངའི་བསམ་པ་ལ་སྐད་ཆ་དེ་འདྲ་མང་པོ་
 བཤད་ན་ཆང་ལ་ཕྲོ་བ་མི་འདུག།

རྩ་ཉོ། ཕྱི་ལོགས་ནས་གཅིག་གོ་གི་འདུག སྐད་རྒྱུག་གི་འདུག་ག་ གཅིག་ཏུ་གི་ཡོད་ས་རེད།

ཡེ་ཤེས། ཡ་མེད་གཏོང་། ང་ཚོ་གང་ཡང་བྱེད་ཐུབ་ཀྱི་མ་རེད། མར་བཟུང་། ཆང་འཕུང་།

YESHE ālā khyō'-nyī'-(kī') kyamṭe kyap-pä.

DUHO ngä phār kyamṭe kyap-me. kyamṭe kyap-khän lisa re'. nga khāsa chīkyäl mi-cīk thūk-song. khōrang tä: phōki cālak nyīngpa nyö-nä thentsho chīkyäl-la tshōngki-yö'-s. khō' phökä' shīngki-min-tu'. ēni khōrang-kī' cālak nyo-thü' ngä' rokpa chāpa-yin. yinnä ngä ti lisa-la lap-thü' morang lūng lang-nä tshūr kācha tsūpo shā'-song.

YESHE khare shā'-song.

DUHO mangpo shā'-song. perna mi thentshō' phöpa kyōpo-la kokor tāngki-yore'-s. khōtsho-la rokpa chā'-na phö'-ki rikshung-la nöki-yore'-s. ēni phökä' shē'-na yakpo-chänä pheco' tāng kö'-ki yore'-s. yeshē' ngä' khō-la rokpa chāpa-yin. the mi-la phānthōki-re'-wä.

YESHE the khare-chänä lapki-yö'.

DUHO nga kyīpo tāng-yä-la kapo yō'. rokpa nyāmtu thütshō'
kyäl-yä-la kapo yō'. yinnä lisa ser-na nga thütshō'
tshāngma thōlak tāngki-yore'-s. yeshē' khyērang ser-na
nga mi khaṅṅa yore'.

YESHE ngā ser-na khyō' mi nāngwa-kyīpo re'.

DUHO lisa phō-ki chō' thang rikshung cang-tō' yore'. yinnä
nga . . . yeshē rokpa nyāmtu chāng thūng-yä thang kācha
shā'-yä thentsho-yä phō'-ki rikshung ma-re'-wä.

YESHE luksöl re'.

DUHO morang-ki' tintera lap-song. kā' shē'-na chō' thang rikshung
cang-yä-the länkän re'. yeshē ti: thök-la sāmtshul khare yō'.

YESHE the: thök-la sāmtshul khä: me'. ngā sampa-la kācha tintera
māngpo shā'-na chāng-la thowa min-tu'.

DUHO chīlo-nä cīk khoki-tu'. kā' kyapki-tu'-ka. cīk nguki yō'-sa re'.

YESHE yame'-tāng. ngantsho khä: chi'-thūpki ma-re'. mar-tä'
chāng thūng.



A
CB

Vocabulary

སྐྱིད་པོ་གཏོང་བ།	kyīpo-tāngwa	to have a good time (intentional)
གཞོན་པ།	nō'pa	to harm/damage (non-intentional)
བེད་སྐྱོད་གཏོང་བ།	phēcō-tāngwa	to use (int.)
དུས་ཚོད་སྐྱེལ་བ།	thütshō'-kyālwa	to spend time
སྐྱང་བ་སྐྱིད་པོ།	nāngwa-kyīpo	happy-go-lucky
འཕྲོ་བརྒྱུག་གཏོང་བ།	ṭhōlak-tāngwa	to waste (int.)
ཡ་མེད་གཏོང་བ།	yame'-tāngwa	to ignore (int.)
རྒྱུང་ལང་བ།	lūng-langwa	to lose one's temper (non-int.)
འདོད་(་བ)།	tö'(-pa)	to wish/want (modal verb)
སྐྱེད་རང་ཟེར་ན།	khyērang serna	according to you
ཕན་ཐོགས་པ།	phānthōkpa	to be helpful
ཚུར།	tshūr	to me (see below)
རྒྱུབ་པོ།	tsūpo	rough; harsh
རིག་གཞུང་།	rikshung	culture
བསམ་ཚུལ།	sāmtshul	opinion
ཕྱོ་བ།	ṭhōwa	taste (food or drink)
ཏུ་བ།	nguwa	to cry (int.)
མར་བཟང་།	mar-tä'	sit down!
དཔེར་ན།	pērna	for example
ཡས།	yä	(see below)
རྒྱུབ་འདྲེ་རྒྱག་པ།	kyamṭe-kyapa	to quarrel
ངའི་བསམ་པ་ལ།	ngä sāmpa-la	I think that . . .



Language point

5 Direction words

Many actions are spoken of as though they follow a direction: the four 'directionals' ('up', 'down', 'there', 'back') which express this are attached to the front of the verb. These combine with various verbs

to express movement. Demonstratives, introduced in Unit 4, related to these (ཕ་གོང་། ཡ་གོང་། མ་གོང་།), are used more when talking about fixed locations, as in: ‘Tashi is up there.’

■ ཡར། **yar** (up), མར། **mar** (down)

These two are often used literally. When, for example, travelling by foot or bus involves going upwards, instead of just **towa**, it is more usual to say: ཡར་འགྲོ་བ། **yar-towa**. But as in English, one can also go ‘up’ or ‘down’ a street, when no actual ascent or descent is involved.

Plenty of other action verbs also incorporate **yar** and **mar**, as with English ‘up’ and ‘down’. In many cases, they simply describe the direction of the physical movement, e.g.:

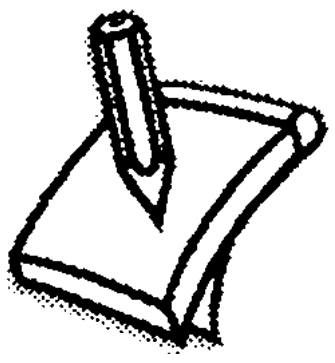
ཡར་ལེན་བ།	yar-lenpa	to pick up
མར་བཞག་བ།	mar-shakpa	to put down

Sometimes usage is more figurative (e.g. Unit 10: ཡར་འཕར་བ། **yar-phārwa** ‘increasing’). Occasionally, the ‘direction’ is not immediately obvious (e.g. ཡར་སེབས། **yar-phēp** ‘come in!’) They also have a role in expressing respect; the direction of offerings and requests, made to authorities, religious figures, etc. is always up (e.g. ཡར་འབྲུལ་བ། **yar-phülwa**).

■ ཕར། **phār** (there/away), ཚུར། **tshūr** (back/to)

In their literal sense (see Unit 14), **phār** and **tshūr** are used respectively, to describe moving in the direction *away from*, and *back towards* a particular place. Often they might refer to the two stages of a return journey.

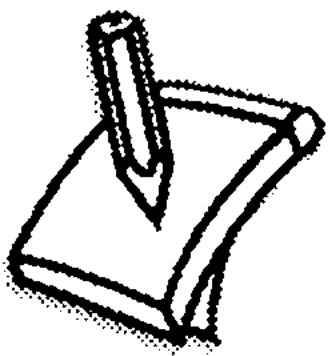
In Dialogue 2 however, they refer to a conversation. Two parties are involved; **phār** is used to show something that comes *from* the side of the speaker (in this case Duho), and **tshūr** refers to what comes *to* the speaker (here, Lisa’s words). Other actions (giving, receiving, etc.) are described in this way. There must always be one party, from whose perspective the back (**tshūr**) and forth (**phār**) directions are described. When it is clear who the two parties involved are, **phār** and **tshūr** will often be used in place of the names or personal pronouns.



Exercise 4

Directionals are usually optional; most of these sentences originally appeared in the dialogues without them. Add the correct directionals in the spaces indicated. Sentences marked X should have their personal pronouns removed and replaced by directionals.

- 1 འདི་བགྲ་ཤེས་ལ་_____གསུངས་ཨང་།
tī tǎshi-la _____ sūng-a.
- 2 ངས་རྒྱལ་རྩེ་ལ་_____སྐྱེལ་དགོས།
ngä' kyantse-la _____ kyäl-ko.
- 3 མི་དེས་ང་ཚོ་ལ་_____མགོ་སྐྱོར་གཏང་ས་རེད།
mi-the' ngantsho-la _____ kōkor tāng-sa re'. X
- 4 ང་གཉིས་ལ་_____བགྲ་ཤེས་བདེ་ལགས་ལའགྱེ་འདུག་ག། ཁོ་ཚོ་ལ་_____
བགྲ་ཤེས་བདེ་ལགས་ལའགྱེ།
nga-nyī'-la _____ tǎshi-tele' lapki tu'-ka. khōtsho-la
_____ tǎshi-tele' lap. X
- 5 མོ་_____རྒྱལ་ལུབ་ཀྱི་མི་འདུག།
ko _____ kyap thūpki-min-tu'.



Exercise 5

Translate the sentences. Again, in those marked with X, use a directional instead of a pronoun.

- 1 The plane is landing (descending).
- 2 Stand up and ask your question!
- 3 Don't phone them. They can phone you. **X**
- 4 One bus is going to Lhasa and one is coming from Lhasa.
Which is this one?
- 5 If one speaks honorific to others, they'll speak it in response. **X**
- 6 I lent you money last year; now give it back to me.



Language point

6 Making verbs into nouns

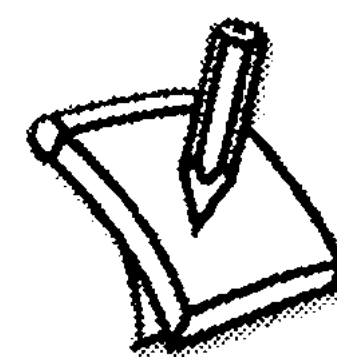
In Dialogue 2, when Duho adds **yā** (introduced in Unit 14) to various action verbs, he is making them into nouns ('nominalising' them).

So instead of using the verb **chāng thūngwa** to say that he or someone else is drinking, he uses **chāng thūng-yä**, as a way of talking about the activity of ‘drinking’ itself (e.g. ‘drinking is fun’ or ‘a social obligation’). One can do this with all types of action verbs, including non-intentional ones. For instance, changing **yar-phārwa** (‘increasing’) into **yar-phār-yä** allows one to talk about ‘the increase’.

Here **yä** refers to activities. In Unit 14 it referred to objects (food, etc.). Both structures basically sound the same. Context, familiarity with standard combinations, and sometimes auxiliaries will help you to distinguish.

Exercise 6

Some of these **yä**-combinations refer to things, others to activities. Various ‘clues’ make some of them more likely to refer to one or the other.



- (a) Translate them, deciding which refer to things, and which refer to activities
 (b) Identify three of the clues

1	མི་གསར་བ་སྐྱུ་ཡས།	mi sārpa thūk-yä
2	ལྷ་མོ་ལ་བཤད་ཡས་དེ།	lhāmo-la shā'-yā the
3	མགོན་ཁང་ལ་བསྐྱུ་ཡས།	tönkhang-la tā-yä
4	མ་བསྐྱུ་ཡས་དེ་མོ།	ma-tān-yä thentsho
5	མི་ལ་སྐྱོན་འཇུགས་ཡས།	mi-la kyōn tsūk-yä
6	དུ་ཡས།	ngu-yä
7	མགོན་པོ་ལ་བཤད་ཡས།	kyōkpo shā'-yā

Language point

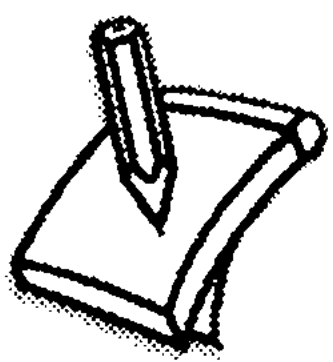


7 Phrases with fixed auxiliaries

Careful attention must normally be paid to the choice of auxiliary verb, but some standard phrases have auxiliaries that are frozen; the same one, **re'** (or its negation, **ma-re'**) is used, irrespective of time or person. Occasionally **yore'** can be substituted, but not the other auxiliaries. The phrases are ‘to be important’, using the term **khäl-chēnpo** (Unit 10); ‘to be all right’, with **chōkpa** and ‘to be okay/all

right', with **tikpa** (both in Unit 14, Dialogue 1); and 'to be allowed', using **chōkpa** (this unit, Dialogue 1).

The phrases are used when talking about whether it is all right, important, etc. to do a particular action. But the way that these phrases are attached to the action verbs they refer to varies. Before doing Exercise 7, it would be best to check the examples of these phrases in the units mentioned. No. 6 requires some creative thinking; 'important' never appears attached to an action verb in the text.



Exercise 7

Translate:

- 1 We can come to collect you!
- 2 Is it all right if I wait here?
- 3 One's not allowed to sit like that.
- 4 Is it all right for me to take this if it has no owner?
- 5 Am I allowed to speak with these people?
- 6 One can't wear those clothes at the monastery.
- 7 Eating tsampa is important for Tibetans.



Language point

8 Thoughts, wishes and opinions

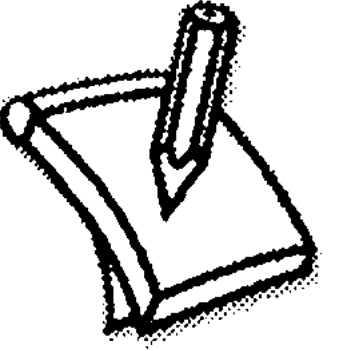
འདོད་པ། – mainly for expressing longer-term wishes and desires, rather than immediate ones. As in Dialogue 2, add **tö'** straight after an action verb, to make a phrase like **cang-tö'** ('wish to study'), or **lap-tö'** ('wish to tell'). Finish the sentence with a verb of existence. When action verbs which end with vowel sounds have **tö'** added, they gain a **n** 'suffix'-sound; e.g. **ton-tö'** ('desire to go'), **tän-tö'** ('desire to stay').

བསམ་ཚུལ། **sämtshul** – an opinion or view formed over time, not an immediate reaction.

བསམ་བཤམ་། **sāmpa-la** – preceded by 'my', 'her', etc.; for expressing thoughts and views on some matter, either longer-term, or more immediate.

་་་ཟེར་ན་་་ . . . **serna** . . . preceded by a name or personal pronoun (often with the agentive particle, especially when a single syllable): followed, like **sāmpa-la**, by some thought or view. As the use of **serna** suggests, the view, etc. is something articulated, so this is often used for reporting what others have expressed, e.g. ‘according to Yeshe’ (‘Yeshe says’).

Exercise 8



(For this final exercise, no transliteration is provided.)

Expand these into sentences which express the thoughts and views of these characters on the matters or people listed; e.g. for no.1, what does Lisa think is ‘important’? The answer section has some suggestions, but neither they nor the dialogues give the whole picture. These characters certainly haven’t expressed everything they think and feel, and may sometimes have got carried away, and said things that they don’t really mean.

- | | |
|--------------------------|-------------------------|
| 1 ལེ་ས་ཟེར་ན་་་་ | གལ་ཆེན་པོ། |
| 2 རྩུ་ཉོ་ཟེར་ན་་་་ | གྲོགས་པོ། |
| 3 རྩུ་ཉོ་་་་(+འདོད།) | ལས་འགན། |
| 4 ཡེ་ཤེས་ཀྱི་བསམ་པ་ལ་་་་ | རིག་གཞུང་། |
| 5 རྩུ་ཉོའི་བསམ་པ་ལ་་་་ | ཡེ་ཤེས་་་་ ཡིན་ནའང་་་་། |
| 6 ལེ་སའི་བསམ་པ་ལ་་་་་ | རྩུ་ཉོ་་་་ ཡིན་ནའང་་་་། |
| 7 རྩུ་ཉོ་ཟེར་ན་་་་ | ལེ་ས་་་་ ཡིན་ནའང་་་་། |
| 8 ཡེ་ཤེས་ཀྱི་བསམ་པ་ལ་་་་ | རྩུ་ཉོ་་་་ ཡིན་ནའང་་་་། |

Oh, and finally, of course:

ཁྱེད་རང་ཟེར་ན་་་་་།

Grammar section

- Grammar summary
- Technical grammar points
- What has and has not been covered

Grammar summary

Tone (a reminder)

Tibetan is a tonal language. The system is relatively straightforward. Basically, syllables are either toned or neutral, and toned syllables are either high or low tone. Those unaccustomed to tonal systems may initially find modulating their voice uncomfortable. But it is not an optional feature; it is essential for any genuine communication.

Word order

Unlike English, the verb is always at the end of the sentence. So the arrangement is something like: 'this Tibetan is', and 'I tourist am'. When one word qualifies another, the order is essentially opposite to English. Thus adjectives go after the thing they describe (like 'people many') and demonstratives come after things they refer to (i.e. 'girl this', 'boy that').

Gender and number

Nouns have no gender and require no article (equivalents to 'a/an' etc.). Words do not indicate number; a noun has one form, used both for single and plural items. The situation is similar with verbs; the same form of a verb is used, irrespective of whether one is saying something like 'I am', or 'we are'.

Basic verb division

There is no one verb ‘to be’. Basic sentences assert something either about *identity* or *existence*, so the copula verbs they use fall into either of these two categories. Identity here generally refers to more fixed features of a person or thing. Included in the existence category are the location and various temporary or subjective features of the person or thing. Copula verbs (both those of identity and existence) have no conjugation. The time-frame is understood either by context or by the addition of temporal adverbs.

Questions

There are two main ways to formulate questions: using a question-word – equivalents to ‘what?’, ‘who?’ etc. – or adding a question-particle after the verb. There are various question-particles; the one used depends on the verb. When asking a question, one follows the *rule of anticipation*. The rule is that the question must use the verb which is expected in the answer. If English had such a rule, the answer ‘Yes, I am Jane.’ would be preceded by the question ‘Am you Jane?’

Affirmation and negation

There is no direct equivalent of the word ‘yes’. To affirm something, you use the verb – as though responding ‘am’ to an enquiry about whether you are the Tibetan student. Likewise, there are no negation words equivalent to ‘no’, or ‘not’. To negate something, you modify the verb, by adding the consonant **m**. The form this takes depends upon the verb, but the **m** will either be incorporated into the verb itself, or form part of a separate syllable, placed before it.

Verb features

Copula verbs basically join subjects with properties to form sentences, and vary according to the subject (i.e. whether it is I, you, etc.). But in addition, these verbs reveal something about the source of the

information, the evidence for making a statement etc. ('evidentiality'). One aspect of this (featuring in the book) is that some verbs indicate that the speaker has witnessed what he or she is talking about first-hand, whereas others do not.

Implied subjects

It is extremely common to miss out the subject from a sentence (i.e. instead of 'he is here', saying something more like 'is here'). In many cases it will be clear from the auxiliary verb who or what the subject is, but context also has a large part to play.

Grammatical 'case'

Nouns don't inflect to show their grammatical function in a sentence: instead, particles are affixed to them. These work, for instance, like prepositions, such as 'to', 'at', and 'from' in English. But unlike the English, these follow rather than precede the words they refer to. So the order is more like 'Lhasa to' than 'to Lhasa'.

Action verbs - structure

Action verbs (equivalents of 'to go', 'to do', etc.) have only limited conjugation. But they are generally grouped together at the end of a sentence with a supporting ('auxiliary') verb, to form a *verb-unit*. The words used as auxiliary verbs are almost all the same as those used as copula verbs. It is the verb-units, and particularly the auxiliary verbs within them, that provide grammatical information about when and by whom the action is performed, as well as other details (e.g. evidentiality).

Action verbs - main division

The main division of action verbs is that between those showing *intentional* and *non-intentional* actions. The latter refers not just to

actions done unintentionally, but also to many things counted as states or conditions in English, such as feelings, moods and impressions, over which one has no direct control. The auxiliary verbs used with the two classes of verbs differ (mainly in the first person).

Action verbs - secondary division

The second most important division of action verbs is akin to the transitive–intransitive distinction. An unusual characteristic of Tibetan (from an English perspective) is that the subject (the person or thing doing the action) is marked out in the sentence, when the action verb is transitive, by having a particle known as the *agentive particle* attached to it.

Technical grammar points

This section expands upon certain things appearing in the text, dealing with some formal grammar rules (required mainly for the written sentence), as well as certain generalisations and observations about the language.

Some particle forms

In the written sentence, the genitive particle (**ṭelṭa**), introduced in Unit 3, takes different forms, depending on the final suffix of the word it is attached to:

After suffixes	འབྲེལ་སྒྲ། form
ད་བ་ས།	འབྲེ as a separate syllable
ག་ང།	འབྲ་ ” ” ” ”
ན་མ་ར་ལ།	འབྲེ ” ” ” ”
འ། (and suffixless syllables)	འེ incorporated into the syllable

These rules are observed throughout the book, so there are numerous examples to refer to.

As mentioned in Unit 7, the rules of use for the agentive particle (**cheṭa**) are very similar:

<i>After suffixes</i>	<i>བེད་སྒྲ། form</i>
ད་བ་ས།	ཀྱིས as a separate syllable
ག་ང།	གིས ,, ,, ,, ,,
ན་མ་ར་ལ།	ཀྱིས ,, ,, ,, ,,
ལ། (and suffixless syllables)	ས། incorporated into the syllable

Likewise, the word for ‘also’ varies its form:

<i>After suffixes</i>	<i>Particle form</i>
ག་ད་བ་ས།	ཀྱང as a separate syllable
ང་ན་མ་ར་ལ།	ཡང ,, ,, ,, ,,
ལ། (and suffixless syllables)	འང incorporated into the syllable

Modal verbs (a summary of features)

Generally, these verbs:

- 1 have no conjugation
- 2 are attached to intentional verbs
- 3 transform the whole sentence structure into a non-intentional one
- 4 are not used in combination with the agentive particle
- 5 may have fixed auxiliaries (see Unit 15).

The rule of the ‘essential’ verb

Conjunctions (joining together clauses) and some other words are constructed around verbs. The conjunction **yinnä:** (‘but’) for instance, is based on the verb **yin**. As copula or auxiliary verbs, **yin** and **yö’** are generally used only for the first person, whereas **re’**, **tu’**, etc. are used when the subject is a second or third person. However, **yinnä:** is used for all persons, not just the first. This demonstrates a general pattern; **yin** and **yö’** are the most fundamental or ‘essential’ verbs for

expressing the concepts of identity and existence. They, or their negative forms, are the ones used to construct conjunctions (equivalents of 'if', 'when', etc.) and other words, including nouns and adjectives (e.g. **shāme**', 'vegetarian'). Other verbs can't have particles or other words attached to them like this, so don't have the same range of functions.

Verb conjugation

As mentioned earlier, when rendering a spoken sentence in written form, you observe the written conventions. This includes the conjugation of action verbs, which plays a minor role in speech. Granted, there are sometimes variations in an action verb: with the actions of eating, watching, etc. you *hear* a difference between the past and present-future forms of the verbs. But distinguishing between these two time-frames is an isolated case. The verb-unit, and specifically the auxiliary, is obviously far more important than the main verb in indicating time (as well as aspect, evidentiality and some features of modality).

The fact that some verb-units are not limited to a single time-frame (some may be used to indicate either the past or present, for instance) means that they should not be directly equated with tenses.

The agentive particle

In line with the character of this series, the text aims to provide the learner with practical information about where the particle should be used (rather than exploring the whole range of its functions). However, a few more details here can help to develop the profile of the particle.

The transitive–intransitive distinction of verbs in English is based upon whether or not a direct object is taken. There is a similar two-fold division of action verbs in Tibetan. But the direct object is only one factor in this division. Another primary consideration is whether or not an agent is overtly involved in the action. It marks this agent with the **cheṭa** (agentive particle). Related to this, Tibetan is described as an 'ergative language'.

Native speakers are aware that some action verbs should, generally speaking, be used in conjunction with an agentive particle, whilst others should not (the Tibetan–English glossary will help the learner distinguish which verb is which). However, this alone cannot guarantee correct use of the agentive particle. First, as remarked in the text, even with transitive verbs, the particle is used infrequently in the present or future (and is not even used with complete consistency with transitive verbs in the past). We also saw that it has other functions, such as in the volunteering structures (Unit 10), and that in these, the transitive–intransitive distinction is irrelevant, as it is used with both transitive and intransitive verbs.

There are a few more functions, not discussed in the text, of which the learner should be aware. In sentences set in the present or future, the particle most commonly occurs when the speaker wishes to single out the one who is doing or will do the action, e.g. ‘that is something that *she* will do’ (as opposed to you). See also Unit 13, Exercise 8, when Duho talks about Akhu Thubten offering to take Tashi’s things: ‘*He* says he’ll do it . . .’.

As mentioned in Unit 7, the agentive particle is not just for people. The last line of Dialogue 1, Unit 11 asserts that it is the *medicine* (with an agentive particle) that will help. Linked to this, the particle also has an instrumental function. That is, it often marks the thing someone used to do an action *with*, in for example, ‘they beat him with *sticks*’ or ‘they’re eating with *their hands*’.

Of course, further subtleties of use for the agentive particle await discovery by the learner. But this summary hopefully provides a reasonable outline of the essentials.

First-person negation

On the few occasions that the negative of the first-person auxiliary for a past action does appear in written form, the preference is for writing མེད། rather than མེན། (although the sounds are hardly distinguishable). As the negation of དེན།, it would seem more logical to write མེན། here. The spelling མེད། aligns it more with present perfect structures. But these are not covered in the book. In using མེད། here I am simply following consensus.

Honorific terms – formation and structure

Nouns and action verbs are the two most important classes of word for expressing honorific language. Understanding some basic patterns can help in getting to grips with the register.

■ Nouns – generally follow one of two patterns:

- (a) Where the honorific term is quite different from the ordinary level one – most notably the parts of the body (Unit 11), e.g. for ‘eye’, **cān** vs. **mīk**.
- (b) Where the honorific term is formed by adding one of a small number of honorific prefix-words to the ordinary one – most obvious with items of food and drink (Unit 9), e.g. for ‘tea’ **sōlcha** vs. **chā**.

■ Action Verbs – again, there are two patterns:

- (a) With two-syllable action verbs in particular, the honorific form is often quite different from the ordinary form, e.g. ‘to say’, **sūngwa** vs. **lāpa**.
- (b) Compound action verbs are most often made into honorific ones by taking the appropriate honorific noun, then adding one of the main honorific verbalisers (see Unit 14).

It is sometimes also the case that one honorific verb serves as the polite form for a number of ordinary level action verbs: more than one action, for instance, is denoted by the honorific verbs སེལས་པ། and གཞེགས་པ།.

This book has focused upon honorific vocabulary in three areas: polite requests (Unit 5), eating and drinking (Unit 9), and the parts of the body (Unit 11). These pinpoint the areas that learners should concentrate upon. The verbs used in polite requests are probably the most commonly heard Tibetan honorific words, whereas when forming both honorific nouns and verbs, the stock vocabulary most commonly drawn from is that related to (1) parts of the body, and (2) eating and drinking.

Limitations of the transliteration

The transliteration system's job is to represent those sounds that the learner needs to know in order to communicate. Not wanting to further complicate the system, I chose not to include certain finer sound distinctions. However, these distinctions do warrant a note. In time (and with the help of the CDs) the learner will hopefully come to appreciate them:

- (a) In ཡོད་རེད། **yore'** the vowel-sound of the first syllable is distinct, neither **o** nor **ö**.
- (b) Again, neither **o** nor **ö**, but slightly different from the above, the vowel-sound in དགོས། **kö'** ('to want/need': Unit 9) and the first syllables in ལྷོན་པོ། **ngönpo** and དངོས་གནས། **ngönä'** is a distinct sound.
- (c) Nasalisation – of the type noted in Unit 2, with མིན། – is a widespread phenomenon, occurring mainly at the end of syllables ending with ར། in the written form, e.g. ཡིན།.
- (d) Tone contours: within the high or low tones, more subtle variations, where the sound either remains flat, rises, or falls can also, with practice, be discerned. Listen out, for example, to the contour (falling then rising) of tone in 'sorry!' (དགོངས་དག།).
- (e) The difference between ཨ and འ is not simply tonal: འ has some qualitative distinction to it which eludes capture in standard transliteration.

Instead of continuing with such points I shall end with an appeal to learners to appreciate the limits of a transliteration system. Sounds represented as **p** or **k** in the system may seem more like **b** and **g** to some listeners, depending on their language background. The transliteration is only a rough description.

Similarly, tone is a very real feature of Tibetan. But Tibetan has neither a formal presentation, nor a vocabulary to describe it. Tibetans may speak and hear tones perfectly, but they have not been educated to believe that the sounds of their language must accord with the high, low or neutral-tone scheme. A learner must certainly refer to this scheme, but as familiarity with the language grows, a good deal more tonal variation than it suggests probably awaits discovery.

Most importantly, the transliteration system is not prescriptive. It is not there to set boundaries for the sounds of the language. It is simply a tool, and one that should definitely be discarded at some

point, if you want to experience the full richness and uniqueness of the language's sound.

The remaining numbers

As Unit 3 explained, the tens (30–90) are formed by adding 'ten' (**cū**) after each of the numbers from 3 to 9. But note the slight variations in spelling:

30 – ལུམ་རུ།	sūmcū	70 – བདུན་རུ།	tüncū
40 – བཞི་བརུ།	shipcū	80 – བརྒྱད་རུ།	kyäcū
50 – ལྔ་བརུ།	ngāpcū	90 – དགུ་བརུ།	kupcū
60 – རུག་རུ།	ṭhukcū		

That is: the first syllables are spelt the same way as the cardinal numbers (3–9), except that the **sūm** in 30 loses its prefix. The rule for the second syllable (**cū**) is: when following a suffixless first syllable, **cū** has a prefix, but when following a first syllable with a suffix, **cū** has no prefix.

■ 100 and beyond

100 – བརྒྱ།	kya	1000,000 – ས་ཡ།	sāya
1000 – ལྷོང་ཕྱག།	tōngṭhak	10,000,000 – རྩེ་བ།	chewa
10,000 – ལྷི།	ṭhī	100,000,000 – རུང་ཕུར།	thungchur
100,000 – འབྲུམ།	pum		

When forming numbers above 100, there are two features to note:

- 1 The occasional use of དང་། **thang** (similar to 'and' in English numbers)
- 2 The occasional reversal of order

So, for exact numbers (without tens, units, etc.), one adds a cardinal number (1–9) after the thousand, million, etc., to indicate how many one means; for example:

1000 – ལྷོང་ཕྱག་གཅིག་ **tōngṭhak-cīk**, 7,000,000 – ས་ཡ་བདུན་ **sāya-tün**

The exception is the hundreds. 100 is just **kya**, but numbers 2-9 use the reverse of the usual order (i.e. they go in front of the hundred). In the case of 200 and 300, the 2 and 3 lose their prefixes: ཉེས་བརྒྱ། **nyikya**, ལུམ་བརྒྱ། **sūmkya**.

Whenever the first syllable of these hundred-words has no suffix, a **p**-sound appears (from the second syllable), e.g. བཞི་བརྒྱ། **shīpkya**, ལྔ་བརྒྱ། **ngāpkya**, and དགུ་བརྒྱ། **kūpkya**.

For less exact higher numbers (with tens, units, etc.), from 101–199, **kya** is followed by དང་། **thang**; e.g. བརྒྱ་དང་དགུ། **kya-thang kū** (109), བརྒྱ་དང་སུམ་ཅུ་སོ་ལྔ། **kya-thang sūm-cu-sōnga** (135).

For numbers 201–999, དང་། **thang** is not used; e.g. ཉིས་བརྒྱ་ལྔ་བརྒྱ། **nyikya-ngāpcū** (250). Numbers 1,001–9,999 commonly use the reverse order, and 1,000 is abbreviated to ལྟོང་། **tōng**. 2 and 3 change their spelling, as with 200 and 300, and 1 also changes (to ཆེག **chīk**), e.g. སུམ་ཁྲི་གསུམ་ལྟོང་། **sūmṭhī-sūmtōng** (33,000), ཆེག་ལྟོང་དགུ་བརྒྱ་ལྔ་བརྒྱ་དང་། **chīktong kūpkya ngāpcu-ngapkyä** (1,958). This is also the way to say the year 1958.

For numbers from 100,001 and above, the usual order, rather than the reverse order is used. དང་། **thang** is also inserted, after the highest number:

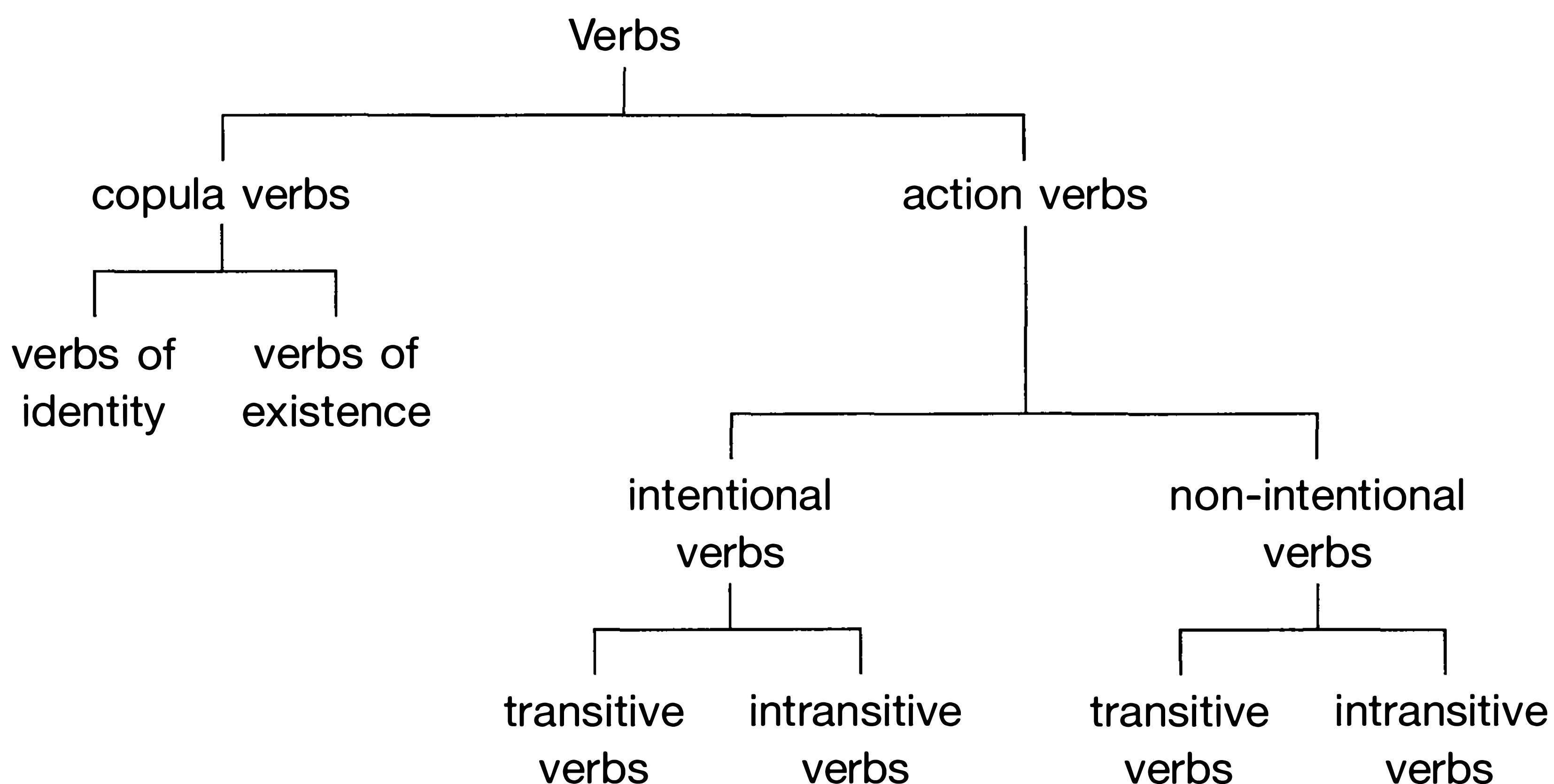
འབུམ་བཞི་དང་ཁྲི་བདུན། **pum-shi-thang ṭhī-tün** (470,000)

ས་ཡ་ལྔ་དང་ལྟོང་ཕྱག་དྲུག། **sāya-ngā-thang tōngṭhak-ṭhuk** (5,006,000)

What has and has not been covered

Verbs: a framework

The following diagram illustrates the broad divisions and structure underlying the verbs:



Verb choices

To clarify the point made in the introduction about the selection of material for this book: the learner needs to begin with a core group of sentence structures upon which to build. Too many choices at the start can hamper gaining command of this core group. This book is a 'Complete Course' in that it teaches more than enough for someone wishing to engage in conversations of basic and medium level. As with any standard guide to a language, it teaches the basic range of statements, questions, interjections, etc.

A learner obviously faces the normal challenges regarding the selection of sentence structure and vocabulary. But she or he is also called upon to make a number of choices that are not required in English, namely:

- 1 Is this something that I have first-hand experience of, or not? (the evidential perspective)
- 2 Is this something that I should express certainty about, or not? (see below)
- 3 Should I use honorific language or not?

Underlying these questions is one of this book's most fundamental lessons: that is, the answer to the question 'how do I say this in Tibetan?' is, in the majority of cases, *it depends*; further clarification about who is being spoken to (and/or about), and the speaker's relation to the content of the speech (i.e. its source, etc.) is required in most situations. All three of the above choices to some extent centre upon which verbs to use.

The major choices that this book does not ask the learner to make also represent two major perspectives within the spoken language, related to:

- (a) the degree of certainty
- (b) expressing newly acquired information

These are both expressed through choices of verb auxiliaries. In the case of (a), Unit 12 teaches one way that a speaker can express things to show that he or she is less than certain about them. This is perfectly adequate for many situations, but the language actually has many more degrees than this. Tibetan also has a separate form of expression for (b) a phenomenon technically known as 'mirativity'.

This is a perspective distinct from that of evidentiality, and one sometimes has to choose which of the two perspectives to take on a sentence (even though of course, the English 'translations' would be the same in both cases).

Quite aside from these two perspectives, there are numerous other aspects of the language which have not been discussed here; they will have to wait until another book.

Key to exercises

Unit 1

Exercise 1

1 1, 2 1, 3 2 (e-ni), 4 3 (shi-ka-tse), 5 2 (la-me), 6 2 (phö-kä'),
7 2 (ya-ya), 8 2 (ṭha-ṭik)

Exercise 2

(Corrected versions in brackets) 1 Correct; 2 Incorrect (yok-po);
3 Correct; 4 Incorrect (mang-po); 5 Correct; 6 Incorrect (shuk-chen-
po); 7 Incorrect (ngo-shen-pa); 8 Incorrect (u-tang-wa); 9 Incorrect
(nyung-nyung)

Exercise 3

(a) phām (b) māng (c) kīl (d) ngom (e) lung (f) chēm (g) ong

Exercise 4

1 རུལ། rül; 2 ཨོན། ōn; 3 ངས། ngä'; 4 རོན། shön; 5 ལལ། khäl; 6 རུལ། thül;
7 རུལ། chü'; 8 བོལ། phöl; 9 ཡུན། yün

Exercise 5

tāng sin kōl ngäl thang chī' tsūm chik yül hēp
ཏང་། ཟེན། ཀོལ། ངལ། དང་། ཆེས། ཚུམ། ཆིག། ཡུལ། ཧེཔ།
chī' could be written: ཆེད།

Exercise 6

1 ལྷ། ལྷ། 2 ལུང་། ལུང་། 3 ལྷ། ལྷ། 4 ལུང་། ལུང་། 5 ལྷ། ལྷ། 6 ཅ། ལྷ། 7 ལྷ། ལྷ། 8 ལྷ། ལྷ།
9 ཅ། ལྷ།

Exercise 7

མ། ག། ང། བ། ཅ། ད།

Exercise 8

ko ṭāl kur ngō' yūk sōl kong khyōr kāk

Exercise 9

ṭhang ṭang ta sūn kya cōk tā ṭi tōk kyūn lōng kū lāp

Exercise 10

shōk pār o sēr tshōl kā' ta shu: tō' sawa chīnpa
ṭä' lēpa hrūk shepa ṭowa cī ṭikpa nyūng ngāte
yōnchok mōpa cikpa ṭūnpa tshēring phōkā' nāmṭhu
ṭoce nganyī' chūtshö'

Unit 2

Exercise 1

1 བསོད་ནམས་བོད་པ་རེད། sōnam phōpa re'. Sōnam is Tibetan; 2 ང་ (your name) ཡིན། nga (X) yin. I am (X); 3 རྒྱུད་རང་ལེ་ས་རེད། khyērang lisa re'. You are Lisa; 4 མོ་རང་གྱི་རྒྱལ་བ་རེད། morang chīkyälwa re'. She is a foreigner; 5 ཁོ་རང་བསོད་ནམས་མ་རེད། khōrang sōnam ma-re'. He is not Sōnam.

Exercise 2

(a) ང་རྩུ་ཉོ་ཡིན། nga tuho yin.; (b) རྒྱུད་རང་བསོད་ནམས་རེད། khyērang sōnam re'.; (c) ཁོང་ལེ་ས་རེད། khōng lisa re'.; (e) སུན་ཚོགས་བྱ་མོ་མ་རེད། ཁོང་བྱ་རེད། phūntshok phumo ma-re'. khōng phu re'.; (f) བསོད་ནམས་ནང་པ་རེད། ཁ་ཆེ་མ་རེད། sōnam nangpa re', khāche ma-re'.

Exercise 3

ཡིན། yin; ཡིན་པས། yin-pä; རེད་པས། re'-wä; མིན་པས། me-pä; མ་རེད་པས། ma-re'-wä; རེད། re

Exercise 4

(a) བྱེད་རང་། khyērang དེ། the (b) Adding tsho to words that end in a vowel sound creates an extra n suffix-sound in them.

Exercise 5

2 and 4 can be translated using a verb of identity; the remainder cannot.

Exercise 6

(b) ཡ་གི་དེ་ཁང་པ་རེད། yaki-the khāngpa re'. (c) འདི་ཚོ་མི་རེད། tin-tsho mi re'. (d) དེ་ས་རེད། the sā re'. (e) མ་གི་དེ་འབུ་རེད། maki-the pu re'.

Exercise 7

1 (a) That is a window. (b) You are not Phuntshok. (c) They are doctors. (d) You are Tibetan. 2 (a) དེ་སྐྱེད་ལུང་རེད་པས། the kekhung re'-wä. (b) བྱེད་རང་ལུན་ཚོགས་མིན་པས། khyērang phüntshok me-pä. (c) རོང་ཚོ་སྐྱེད་པ་རེད་པས། khōng-tsho mänpa re'-wä. (d) བྱེད་རང་བོད་པ་ཡིན་པས། khyērang phöpa yin-pä.

Unit 3

Exercise 1

(a) Person from Amdo; (b) Lhasan; (c) Mongolian; (d) Indian; (e) German; (f) Bhutanese

Exercise 2

2 ང་ཚོའི་གྲོགས་པོ། ngantshö: འཁོར་པོ། khōng-ki kekän
 4 རོང་ཚོའི་བྱེ། khōng-tshö: khyī 5 དེ་བྱེད་རང་ཚོའི་དབ་རེད། the khyērang-tshö: thep re'. 6 དེ་ཚོ་ང་ཚོའི་མ་རེད། thentsho ngantshö: ma-re'.

Exercise 3

(a) ཉི་ཤུ་རྩ་གསུམ། (nyishū-tsaksūm); (b) བཞི་བརྩུ་ཞེ་བརྩུད། (shipcu-shepkyä'); (c) བརྩུད་རྩུ་གྲ། (kyäcu-kyangā); (d) ཐུག་རུ་རེ་ཐུག། (thukcu-rethuk); (e) བདུན་

ཅུ་དོན་བདུན། (tūncu-thöntün); (f) ལྔ་བཅུ་ང་གཉིས། (ngāpcu-nganyī'); (g) དགུ་བཅུ་གོ་དགུ། (kupcu-koku)

Exercise 4

1 ལྷ་ས་བ་དེ། lhāsawa the 2 མོ་ར་དཀར་པོ་འདི། moṭa kārpo ti 3 རམས་པ་འདི་
ཚོ། khāmpa tintscho 4 ལྷུ་གུ། nyūku 5 རྩ་གཙང་མ་དེ། chū tsāngma the
6 ལུང་པ་དེ་ཚོ། lungpa thentsho

Exercise 5

1 *Sönam's teacher* 2 *Nyima's camera* 3 སུ་དེའི་ཁང་པ། phu thä: khāngpa
4 མི་ལྷུགས་པོ་དེའི་ཁང་པ། mi chūkpo thä: khāngpa 5 ཇ་འདིའི་མིང། cha ti:
ming

Exercise 6

(a) རེད་པ། re'-wa; (b) རེད་པ། re'-wa; (c) རེད་པ། re'-wa; (d) མ་རེད་པ། ma-re'-wa;
(e) ཡིན་པ། yin-pa

Exercise 7

གཟའ་ཕུར་བྱ།

Unit 4

Exercise 1

2 *in India* རྒྱ་གར་ལ། kyakar-la; 3 *in/at this shop* ཚོང་ཁང་འདི་ལ/འདིར།
tshōngkhang ti-la/tä:; 4 *at/in the two restaurants* ཟ་ཁང་གཉིས་ལ། sakhang
nyī'-la; 5 *in that country* ལུང་པ་དེ་ལ/དེར། lungpa the-la/thä:; 6 *in/at*
Lhamo's home ལྷ་མོའི་ནང་ལ། lhāmö:-nang-la

Exercise 2

1 ང་བལ་ཡུལ་ལ་ཡོད། nga phälyül-la yö'. 2 བསོད་ནམས་འདིར་མི་འདུག་
sönam tä: min-tu'. 3 ལྷ་མོ་ཚོང་ཁང་ལ་འདུག་གས། lhāmo tshōngkhang-la tu'-kä.
4 ང་ཚོ་ནང་ལ་མེད། ngantsho nang-la me'. 5 བོང་ཇ་ཁང་ལ་འདུག་གས། khōng

chakhang-la tu'-kä. 6 བྱེད་རང་གྲོགས་པོ་མཉམ་དུ་ཡོད་པས། khyērang ṭhokpo nyāmtu yö'-pä.

Exercise 3

The subject (Tashi) is implied in lines 2, 3, 4, 6, 7, and part of 5.

Exercise 4

1 བྱེད་རང་ག་པར་ཡོད། khyērang khawa: yö'. 2 མེད། ཁས་ས་ང་ཚོ་ནང་ལ་མེད། me', khāsa ngantsho nang-la me'. 3 དེ་རིང་བཟླ་ཤིས་ལས་ཁུངས་ལ་འདུག་གས། the ring ṭashi läkhung-la tu'-kä. 4 ད་གིན་འདིར་མི་ལྔ་འདུག ད་ལྟ་མི་བཞི་འདུག thancin tä: mi ngā tu'. thanta mi shi tu'. 5 དེ་དུས་བྱེད་རང་གི་གྲོགས་པོ་ག་པར་འདུག thethü' khyērang-ki ṭhokpo khawa: tu'.

Exercise 5

2 ལྷག་ཁང་དངུལ་ཁང་གི་རྒྱབ་ལོགས་ལ་འདུག ṭakhang ngülkhang-ki kyaplo-la tu'. 3 དགོན་པ་རིའི་རྒྱབ་ལོགས་ལ་འདུག komba ri: kyaplo-la tu'. (*i.e. partly obscured by smaller hill*) 4 ཟ་ཁང་དངུལ་ཁང་གི་འབྲིས་ལ་འདུག sakhang ngülkhang-ki ṭhī-la tu'. 5 ལྷངས་འཁོར་འབབ་ཚུགས་མགོན་ཁང་གི་མདུན་ལ་འདུག lāngkhor-paptshuk ṭönkhang-ki tün-la tu'.

Exercise 6

(a) ལྷག་ཁང་ལ་ཕེབས། ṭakhang-la phēp. (b) དངུལ་ཁང་ལ་ཕེབས། དེ་ཟ་ཁང་གི་འབྲིས་ལ་འདུག ngülkhang-la phēp. the sakhang-ki ṭhī-la tu'. (c) ཕ་གིར་མགོན་ཁང་འདུག་ག ཚོང་ཁང་དེའི་རྒྱབ་ལོགས་ལ་འདུག phākä: ṭönkhang tu'-ka. tshōngkhang the: kyaplo-la tu'. (d) ཕ་གིར་རི་འདུག་ག ཁོང་གི་ཁང་པ་དེའི་སྐང་ལ་འདུག phākä: ri tu'-ka. khōng-ki khāngpa the: kang-la tu'.

Exercise 7

(b) རུ་ཉོ་ལ་ཁ་དཔར་/སྐྱུ་གུ་/ཚུ་ཡོད་རེད། tuho-la khāpa/nyūku/chū yore. (c) རུ་ཉོ་ལ་ཀོ་རི་ཡའི་གྲོགས་པོ་ཡོད་རེད། tuho-la kōriyā: ṭhokpo yore. (d) ཚོང་པ་དེ་ལ་བུ་/ཚོང་ཁང་/ཟ་ཁང་ཡོད་རེད། tshōngpa the-la phu/tshōngkhang/sakhang yore'.

Exercise 8

(a) ཇོ་ལགས། chola: (b) བུ་མོ། phumo (c) ཁོང་། khōng (d) A kinship term should not be used; for the appropriate address, see Unit 14.

Unit 5

Exercise 1

(a) དགོ་ཆེན། kekän + སློབ་ཕྱུག་ lōpṭhuk; ཆེན་འཁོགས། känkhök + གཞོན་གཞོན། shönshön; ཕ་མ། phāma + ཕུ་གུ། phūku (b) teachers to students – orders, e.g. ཤོག་ shök; students to teachers – formal, e.g. རོགས་གནང་། ro-nāng; elders to young – orders or neutral; young to elders – neutral or formal; parents to children – orders or neutral; children to parents – neutral or formal.

Exercise 2

1 རང་ལ་ཕེབས་རོགས། nang-la phēp-ro. 2 དངུལ་ང་ལ་བསྟན་ཨང་། ngül nga-la tän-a. 3 ཕ་གི་ར་མ་འགོ་ phākä: ma-to. 4 འདིར་བཞུགས། tä: shu: 5 འདི་བཞེས་རོགས་གནང་། ti she-ro-nāng.

Exercise 3

བག་ཤིས་དེར་འདུག་ ṭāshi thä: tu'.; ཁོ་རང་ལ་ཁ་ལག་འདུག་ khōrang-la khālak tu'.; ཁ་ལག་དེ་ཞིམ་པོ་འདུག་ khālak-the shimpo tu'.; ཚ་པོ་འདུག་ tshāpo tu'. ཇ་ལ་འབྲུ་འདུག་ cha-la pu tu'.

Exercise 4

2 རྒྱལ་ས་ག་ kyaka རྒྱལ་ས་ཤོས། kyakshö' 3 ལས་སྐབ་བ། lälāwa/lälā: ལས་སྐབ་ཤོས། lälāshö' 4 རྒྱེད་བ། kyīwa རྒྱེད་ཤོས། kyīpshö' 5 རྩོ་བ། ṭhōwa རྩོ་ཤོས། ṭhōshö' 6 རྒྱལ་ས་ཆེ་བ། shūk-chē: རྒྱལ་ས་ཆེ་ཤོས། shūk-chēshö'

Exercise 5

1 Sönam is older than Tashi. 2 The hotel is further than the monastery. 3 There are fewer chairs than people. 4 There are more people in

China than in America. 5 The outside of that building is more attractive than the inside.

Exercise 6

(a) 1 requires a verb of identity; tu' cannot be used: 2 and 4 could use tu'. (b) Using tu' in 2 and 4 would tell us that the speaker has discovered the things reported (probably recently), through first-hand experience.

Exercise 7

(a) བུ་ཚུང་རྣམ་རྒྱལ་ལས་ལོ་ཚུང་ང་རེད། phuchung nāmkyäl-lä lo-chūngnga re'. (b) རྣམ་རྒྱལ་བུ་ཚུང་ལས་ལོ་ཆེ་བ་རེད། nāmkyäl phuchung-lä lo-chē: re'. (c) ལྷོ་གྲོས་ལོ་ཆེ་གྲོས་རེད། lōṭhō' lo-chēshō' re'. (d) ལྷོ་གྲོས་རྣམ་རྒྱལ་ལས་གཟུགས་པོ་རིང་ང་འདུག lōṭhō' nāmkyäl-lä sukpo-ringnga tu'. (e) རྣམ་རྒྱལ་ལྷོ་གྲོས་ལས་གཟུགས་པོ་ཐུང་ང་འདུག nāmkyäl lōṭhō'-lä sukpo-thūngnga tu'. (f) བུ་ཚུང་གཟུགས་པོ་རིང་པོ་མི་འདུག phuchung sukpo-ringpo min-tu'.

Unit 6

Exercise 1

1 ང་ཁོ་ལ་དགའ་བོ་ཡོད། nga khō-la kapo yö'. 2 ང་ཚོ་ལས་ཀ་ལ་དགའ་བོ་མེད། ngantsho läka-la kapo me'. 3 བྱིད་རང་སྐྱལ་དགའ་བོ་ཡོད། khyērang sū-la ka: yö'. 4 བྱིད་རང་ཁང་མིག་ཆེ་བ་ལ་དགའ་བོ་ཡོད་པས། khyērang khāngmik chē:-la ka: yö'-pä. 5 བསོད་ནམས་ས་ཆ་སྐྱེས་པོ་ལ་དགའ་བོ་ཡོད་རེད། བཀྲ་ཤིས་(ས་ཆ་སྐྱེས་པོ་ལ་)དགའ་བོ་ཡོད་མ་རེད། sōnam sācha khūsimpō-la kapo yore'. ṭashi (sācha khūsimpō-la) kapo yo ma-re'. 6 བྱིད་རང་བོད་ཇ་ལ་དགའ་བོ་ཡོད་པས། khyērang phöcha-la kapo yö'-pä.

Exercise 2

1 What/which colour do you like? 2 What colour is your chair? 3 How many colours are there in this book?

Exercise 3

This song (both); Indian food (kapo); large hotels (kapo); today's picnic (adjective-tu'); this book (both); Tashi's paternal aunt (both)

Exercise 4

ང་ཁ་ལག་འདི་ལ་དགའ་པོ་ཡོད། nga khālak-ti-la kapo yö' / དགའ་པོ་ཉོག་ཅམ་ཡོད། kapo tēts yö' / དགའ་པོ་ཞེ་དྲག་ཡོད། kapo sheṭhak yö'; ཁ་ལག་འདི་ག་འདྲ་ཞིམ་པོ་འདུག khālak-ti khaṅṭa shimpo tu'.

ང་མི་དེ་ལ་དགའ་པོ་མེད། nga mi-the-la kapo me' / དགའ་པོ་རྩ་ནས་མེད། / kapo tsanā me' / མི་དེ་ག་འདྲ་སྐྱུག་ཆགས་འདུག mi-the khaṅṭa tukcāk tu.

Exercise 5

1 *These days that man is a civil servant.* 2 *Lhamo has so many children!* 3 *Tenzin was in Kham when he was five.* 4 ལྷོན་མར་ང་གཉིས་ཀ་སློབ་གྲྭ་དེ་ལ་ཡོད། ngānma nga nyi'ka lōpṭha the-la yö'. 5 ང་ལྷོན་མར་རྒྱ་མིའི་ཁ་ལག་ལ་དགའ་པོ་མེད། ཡིན་ནའང་འདི་ཞིམ་པོ་ཞེ་དྲག་འདུག nga ngānma kyami: khālak-la kapo me'. yinnā ti shimpo sheṭhak tu'. 6 ལྷོན་མར་ཉི་མ་ལ་ཨ་རིའི་དགའ་པོ་ཡོད་རེད། ngānma nyima-la āri: kapo yore'. 7 ད་གིན་ཁྱེད་རང་དུལ་ཁང་ལ་མེད་པས། thāncin khyērang ngūlkhang-la me'-pä. 8 ས་གིར་མི་གཅིག་འདུག་ག་ལྷོན་མར་ཁོ་རང་སྐད་གྲགས་ཆེན་པོ་རེད། phākā: mi cīk tu'-ka, ngānma khōrang kāṭhak-chēnpo re'.

Exercise 8

1 No, we don't. 2 Two: Tashi and Dölma. 3 It's difficult for the speaker to spend time with his best friend, Tashi. 4 Dölma, who goes out with Tashi, was once the speaker's girlfriend, but now she doesn't like him. This makes meeting Tashi difficult.

Exercise 9

The picnic yesterday was good. Many of my friends and acquaintances were there, but Tashi wasn't. Tashi is my best friend. [Things] are more fun when Tashi's there. When we were children, we were always

together. But these days Tashi has a new girlfriend. Her name is ‘Dölma’. I used to have a girlfriend. And her name? . . . Yes, ‘Dölma’. Tashi’s new girlfriend used to be my girlfriend. And now, Dölma doesn’t like me. I am Tashi’s best friend. But these days it’s a little difficult.

Unit 7

Exercise 1

ང་ལོང་མེད། nga . . . yong-me; ལྷ་བ་མ་ལོང་བ་རེད། tawa . . . ma-yongwa-re’;
 ང་ཚོ་ཉལ་བ་ཡིན། ngantsho . . . nyälwa-yin; ཡེ་ཤེས་དང་སྒྲོལ་མ་བསྐྱེད་པ་རེད།
 yeshē’ thang tölma . . . täwa-re’; བྱེད་རང་ཚོ་བསྐྱེད་པ་ཡིན་པས། khyērang-tsho
 . . . täwa-yin-pä

ཕྱིན་པ་མེད། chīnpa-me is false

Exercise 2

1 I stayed in a hotel. 2 She went to the Tibetan restaurant. 3 Why did you come early? 4 Don’t sit on the ground! 5 Where did you sleep last night?

Exercise 3

Underlined – verbs in Tibetan. Bold – first-hand experience verbs.

*“Last night I got back home early. Yeshe **came** to my place at about seven. He also came to my place the night before, but I was not there. My neighbour saw him, and **told** me he had been there. Last night Yeshe (**drank**) and I drank tea and talked for a while. I asked if he would go to see Sönam later. But he **said** he was not well. He **went** home. At least that is where he **said** he was going. . . .”*

Exercise 4

1 I didn’t go home. 2 Did you [plural] go to China? 3 At whose place did that man sleep? 4 I stayed yesterday, didn’t I? 5 Did you go for a stroll? 6 I didn’t go in the mountains.

(a) 3 and 5 are also wrong. (b) 1 མེད། me; 3 རེད/སོང། re'/sōng; 5 ཕྱིན་པ་ཡིན་པས། chīnpa yin-pä. (c) 1 because it's a first-person action (past: negation); 3 because it's a third-person action. Depending on whether the person asked is assumed to have experienced it first-hand or not, there are two alternatives; 5 because the question, posed to a second person, follows the rule of anticipation.

Exercise 5

1 ཁྱེད་རང་གུང་སེང་ལ་ག་དུས་ཕྱིན་པ་ཡིན། khyērang kungseng-la khathü' chīnpa-yin. 2 ཁས་ས་ང་དེར་བཟླད་པ་ཡིན། ཡིན་ནའང་དེ་རིང་བཟླད་མེད། khäsa nga thä: täwa-yin. yinnä thering tä-me. 3 ཁང་པ་རྗེ་པ་དེའི་ནང་ལ་མ་འགོ། khāngpa nyīngpa the: nang-la ma-to. 4 ལམ་ཁ་ཡག་པོ་མི་འདུག་ང་ཚ་ཕྱིན་མེད། lamkha yakpo min-tu', ngantsho chīn-me. 5 བྲག་གིས་ཁོ་རང་གི་ཨ་ཅག་གི་རྩ་ལ་ཉལ་བ་རེད། tāshi khōrang-ki āca-ki tsā-la nyälwa-re'. 6 ང་ལས་ཀ་ལ་ཕྱིན་མེད། གཟའ་སྟེན་པ་རེད། nga läka-la chīn-me sa-pēnpa re'.

Exercise 6

(a) *Duho doesn't use the responses when telling Yeshe that they arrived just the day before, nor when answering Yeshe's next question. This is because the responses described are mainly for 'yes' or 'no'-type questions. Yeshe's questions aren't like this.* (b) *Duho adds ལགས། la: to one answer. In another, he uses the polite གསུངས།.*

Exercise 7

Dialogue 1 – none; Dialogue 2 – 'to give', 'to explain/describe', 'to work'.

Exercise 8

1 ཁྱེད་རང་གིས། khyērang-ki' 2 ང་ཚོས། ngantshö' 3 ང་ཚོའི་པ་མས། ngantshö: phāmā:' 4 གཞུང་གིས། shung-ki' 5 མོ་འདེས། moṭa-the' 6 ལྷ་བ་དང་ཕུན་ཚོགས་ཀྱིས། tāwa-thang phüntshok-ki'

Unit 8

Exercise 1

- 1 I shan't stay at home tomorrow. 2 Where will your friend go?
3 Who's sleeping in the smallest room? 4 When will you (plural) return?
5 That person won't give/pay the money.

Exercise 2

- (a) ལྷ་ཚོད་བརྒྱུད་པ་ཡོལ་ནས་སྐར་མ་ལྷ། chūtshö kyäpa yöl-nä kārma ngā;
(b) ལྷ་ཚོད་ལྷ་དང་སྐར་མ་སུམ་ཅུ་སོ་ལྷ། chūtshö ngā-thang kārma sūm-cu-songā;
(c) ལྷ་ཚོད་དུག་པ་ཡོལ་སོང། chūtshö thukpa yöl-sōng; (d) ལྷ་ཚོད་གཉིས་པ་ཡོལ་ནས་
སྐར་མ་ཉི་ལྷ། chūtshö nyīpa yöl-nä kārma nyīshu. (e) ལྷ་ཚོད་བརྒྱུད་གཅིག་ཅུ་ལྷ།
chūtshö cūcīk-ts.

Exercise 3

- 1 མོ་རང་(གིས་)ད་ལྷ་ག་རེ་བྱེད་གྱི་འདུག་ morang(-ki') thanta khare chiki-tu'.
2 ཁོང་ཚོས་ང་སྐད་བཏང་སོང། ཡིན་ནའང་ང་ཕྱིན་མེད། khōng-tshö' nga kā tāng-
song. yinnā nga chīn-me. 3 ཁོ་རང་ཚོས་སྐད་ག་རེ་རྒྱག་གི་འདུག་ khōrang-tshö'
kā' khare kyaki-tu'. 4 མོ་འལ་ང་བྱེད་རང་མཉམ་དུ་བསྐད་གྱི་ཡིན། moṭa-la nga
khyērang nyāmtu tāki-yin. 5 བཟླ་མ་འཛིན་འདིར་མི་འདུག་གས། འོ་ན་ང་བསྐྱུག་གི་
ཡིན། tēntsin tā: min-tu'-kā. ona nga kuki-yin. 6 ཉོ་ཆ་བྱེད་རང་གིས་བརྒྱབ་པ་རེད།
ཁ་ལག་ང་རང་བཟོ་གི་ཡིན། nyopcha khyērang-ki' kyapa-re'. khālak ngarang
soki-yin.

Exercise 4

- (a) ལྷ་ཚོད་བརྒྱུད་པ་ལ་ང་ལས་ཀ་བྱེད་གྱི་ཡིན། chūtshö' cūpa-la . . . nga läka cheki-
yin. (b) ལྷ་ཚོད་བརྒྱུད་གཅིག་དང་བྱེད་ཀ་ལ་བྱེད་རང་ཁ་ལག་བཟའ་གི་རེད། chūtshö'
cūcīk-thang chēka-la . . . khyērang khālak saki-re'. (c) ལྷ་ཚོད་ལྷ་པ་ཡོལ་
ནས་སྐར་མ་བརྒྱུད་ལ་ང་ཚོ་འདིར་མེད། chūtshö' ngāpa yöl-nä kārma cū-la . . .
ngantsho tā: me'. (d) ལྷ་ཚོད་གཉིས་པ་ལ་ཟླ་བ་ཟུང་ལ་ཕྱིན་པ་རེད། chūtshö'
nyīpa-la . . . tāwa sakhang-la chīnpa-re'. (e) ད་ལྷ་བྱེད་རང་འདིར་ཡོང་གི་ཡིན་
པས། thanta . . . khyērang tā: yōngki-yin-pä. (f) དགོང་དག་ལྷ་ཚོད་བརྒྱུད་གཅིག་
ལ་ནང་ལ་རྒྱགས། kongthak chūtshö' cūcīk-la . . . nang-la kyuk.

Exercise 5

1 ང་ཁྱེད་རང་གི་ལས་ཁུངས་ལ་ཡོང་གི་ཡིན། nga khyērang-ki läkhung-la yongki-yin. ལུ་ཚོ་ད་གཉིས་པ་ཡོལ་ནས་སྐར་མ་བཅོ་ལྔ་ལ་ཡོང་གི་ཡིན། chütshö' nyīpa yöl-nä kārma cōngā-la yongki-yin. དེའི་བར་དུ་ལས་ཀ་བྱེད་གྱི་ཡིན། the: pharthus läka cheki-yin. 2 དེ་རིང་ང་ལ་དུས་ཚོད་མེད། the ring nga-la thütshö' me'. སང་ཉེན་ཞོགས་པར་ང་ནང་ལ་བཟུང་གྱི་ཡིན། sāngnyin shokpa nga nang-la täki-yin. ལུ་ཚོ་ད་བཅུ་གཅིག་ལ་ཕེབས་ཤོག chütshö' cūcīk-la phēp-shōk. 3 ང་ད་ལྷ་ཟ་ཁང་ལ་ཡོད། nga thanta sakhang-la yö'. ང་འོ་ཤེས་པ་གཅིག་མཉམ་དུ་ཡོད། nga ngoshēnpa cīk nyāmtu yö'. ལུ་ཚོ་ད་བདུན་པའི་སྡོམ་ལ་ཤོག chütshö' tūnpā: ngön-la shōk.

Exercise 6

(a) ང་མགོན་ཁང་ཆེན་པོ་དེ་ལ་བཟུང་གྱི་མིན། གང་ཡིན་ཟེར་ན། དེ་གོང་ཆེན་པོ་རེད། nga tönkhang chēnpo the-la täki-me:, khāngyin-serna the kongchēnpo re'. (b) ང་གོགས་པའི་རྩ་ལ་འགོ་གི་ཡིན། གང་ཡིན་ཟེར་ན། ང་ལ་དུས་ཚོད་སྟོང་པ་ཡོད། nga thokpö: tsa-la toki-yin, khāngyin-serna nga-la thütshö' tōngpa yö'. (c) ང་སྤྱིང་ཁ་ལ་འགོ་གི་ཡིན། གང་ཡིན་ཟེར་ན། དེ་རིང་གུང་སེང་རེད། nga līngka-la toki-yin, khāngyin-serna the ring kungseng re'. (d) ང་བསྟན་འཛིན་ལ་དདུལ་དེ་སྤྲོད་གྱི་མིན། གང་ཡིན་ཟེར་ན། ང་ལ་དདུལ་མེད། nga tēntsin-la ngül-the täki-me:, khāngyin-serna nga-la ngül me'. (e) ང་བོད་གྱི་ཟ་ཁང་དེ་ལ་ཁ་ལག་བཟུང་གི་ཡིན། གང་ཡིན་ཟེར་ན། ང་བོད་གྱི་ཁ་ལག་ལ་དགའ་པོ་ཡོད། nga phöki-sakhang the-la khālak saki-yin, khāngyin-serna nga phöki-khālak-la kapo yö'.

Exercise 7

1 *There was confusion about why Duho was going to the airport; Tshering Dolkar assumed he was catching a flight.* 2 *Duho either misheard or mistook the phrase āle-thangpo as a reference to a specific time. Tshering Dolkar decides that a face-to-face conversation might lead to less confusion, and suggests Duho visit the office.*

Suggestions: (a) Rather than just stating his destination, Duho should perhaps have volunteered more information about the purpose of his trip. (b) Duho probably needs to pay a bit more attention.

Exercise 8

(a) དགོང་དག་ཚུ་ཚོང་བདུན་དང་ཕྱེད་ཀ་ལ་ཞེ། kongthak chütshö' tün-thang chēka-la-ē. (b) ལྷངས་འཁོར་འབབ་ཚུགས་ལ་ཞེ། lāngkhor paptshuk-la-ē. (c) འབབ་ཚུགས་ཀྱི་མདུན་ལ་ཞེ། paptshuk-ki tün-la-ē.

Unit 9

Exercise 1

1 བྱེད་རང་ལ་རྒྱབ་བཀྱག་དགོས་པས། khyērang-la kūpkyak kö'-pä. 2 ང་ལ་གོང་ཚུང་ང་དེ་དགོས། nga-la khong-chūngnga the kö'. 3 བྱེད་རང་ལ་(ཁ་ལག་)འདི་ཉོག་ཙམ་དགོས་པས། ཞིམ་པོ་འདུག་ khyērang-la (khālak) ti tēts kö'-pä. shimpo tu'. 4 *Do you want help (can I help you)?* 5 *I don't want a separate room.*

Exercise 2

(a) བྱེད་རང་ལ་ག་རེ་དགོས། khyērang-la khare kö'. (b) འབྲས་བཙོས་/ཞོ་/ཇ་འདུག་གས། tängö'/sho/cha tu'-kä. (c) ང་ལ་འབྲས་དང་ཞོ་དགོས། nga-la tã'-thang sho kö'.

Exercise 3

(a) ང་རོགས་པ་བྱེད་གར་ཡོང་གི་ཡིན། nga rokpa-cheka yongki-yin. *I'm coming to help.* (b) ཁོ་རང་གིས་ཁ་ལག་མངགས་ནས་བཟས་སོང་། khōrang-ki' khālak ngāk-nä sã-song. *He ordered food then ate.* (c) གནམ་གྲུ་ཁས་ས་བབ་ནས་དེ་རིང་འཕུར་བ་རེད། nāmthū khāsa phap-nä thering phīrwa-re'. *The plane landed yesterday, and took off [again] today.* (d) ང་མ་ཉལ་ནས་འགོ་གི་ཡིན། nga ma-nyäl-nä toki-yin. *I'm going without having slept [i.e. foregoing sleep].* (e) ངས་དངུལ་མ་སྤྲད་ནས་སློབ་གར་ཁང་(གི་)ནང་ལོགས་ལ་ཕྱིན་པ་ཡིན། ngä' ngül ma-tã-nä tōkarkhāng(-ki) nanglo-la chīnpa-yin. *I went into the theatre without giving money/paying.*

Exercise 4

- 1 ཁོས་གང་ཡང་མ་ལབ་ནས་བྱིན་པའི་འགྲོ་སྲིད་། khö' khä: ma-lap-nä to/chin-song.
 2 ང་ཚོ་བུ་ཁང་ལ་བསྐྱེད་ནས་སྐད་ཆ་བཤད་པ་ཡིན། ngantsho sakhang-la tä-nä
 kācha shāpa-yin. 3 ང་མགོན་ཁང་བཙུག་གར་འགྲོ་གི་ཡིན། nga tönkhang tshälka
 toki-yin. 4 ང་ལ་ཁ་ལག་མི་དགོས། ངས་གཅིག་བཟས་ནས་(འདྲིར་)ཡོང་བ་ཡིན། nga-la
 khālak mo-kö'. ngä' cīk sä-nä (tä:) yongwa-yin. 5 ཉེ་མས་སྤྱད་པ་གཉེས་
 མངགས་ནས་གཅིག་ང་ལ་སྤྱད་སྲིད་། nyimä' thūkpa nyī' ngāk-nä cīk nga-la
 tä'-sōng.

Exercise 5

- 1 Tibetans don't like meat – false 2 Tibetans prefer (drinking) tea to milk – true 3 Tibetans make beer in their homes – true 4 Tibetans never eat with their hands – false 5 Tibetans don't eat many sweet things – true 6 Tibetans have more yoghurt than (Han) Chinese – true

Exercise 6

- 1 *Decline politely, such as with ལགས་མེན། la-me: (and probably an excuse).* 2 ཞལ་ལག་མཉེས་པོ་གནང་གོ། shälak nyēpo nāng-ko. 3 འགྲིགས་སྲིད་ལགས། tik-sōng la:. 4 *One might say འགྲིགས་སྲིད་། tik-sōng, but if things are very informal, མི་དགོས། mo-kö' or even ང་བཟའ་གི་མེན། nga saki-me: would be acceptable.* 5 འོ་ཡ། oya. 6 *There is no special response; one might say something like འོ་ཡ། oya, but not ལྷགས་རྗེ་ཆེ། thūce-chē.*

Exercise 7

- 1 Some foreigners. 2 **A.** What are they eating? **B.** It's called 'salad'. **A.** 'Salad' is it? **B.** Yes, foreigners eat a lot of green vegetables. **A.** I see. They aren't tasty for us Tibetans, are they? **B.** No. In our area we give that sort of vegetation to the animals. **A.** And what are they drinking? **B.** That's a soft drink (*lit.* 'sweet water'). **A.** Why are they drinking children's drinks? **B.** No idea! 3 The two mentioned just prior to Exercise 5.

Unit 10

Exercise 1

2 ཇ་གཅིག་ལ་སྒོར་མོ་ལྔ་རེད། cha-cik-la kormo ngā re'. 3 དེ་མི་དགོས། ལྷང་གུ་དེ་
ལ་ག་ཚོད་རེད། the mo-kö'. canku the-la khatshö' re'. 4 འདི་ང་ལ་འཚོང་རོགས་
བྱེད། ti nga-la tshōng ro-chi'. 5 ཐུག་པ་ལ་ངས་སྒོར་མོ་བཅུ་བཞི་སྤྱད་པ་ཡིན། thūkpa-
la ngā' kormo cūpshi tāpa-yin. 6 ཚོག་ཅེ་དེ་(སྒོར་མོ་)ག་ཚོད་ལ་བཙོང་གི་ཡིན།
cōktse the (kormo) khatshö'-la tsōngki-yin. 7 ཁོ་རང་གི་མོ་ཏ་ཉིན་མ་གཉིས་
ལ་གཡར་བ་ཡིན། khōrang-ki moṭa nyima nyī'-la yārwa-yin.

Exercise 2

1 ཡིན། yin, མི min I'll buy noodles, because we don't have any at home.
2 ཀྱང། ka, ལས་ lä I'm not going (out) to buy that now, because I have
work. 3 རྩོད་པོ་ ngōnpo, ཡོད། yö' I didn't buy the blue one, because I
don't like blue. I prefer red. 4 མིན། me:, ག་ shā I'm not going to buy
them shaphaklep, because they don't eat meat. 5 རྒྱས་ nä, རྒྱང་ང་།
chūng-nga I'm going to buy from him, because his things are cheaper.

Exercise 3

(a) Today I went to the market, to do some shopping. I bought some
pork for Tashi, because Tashi especially likes pork. I also bought some
good vegetables. I paid 6 yuan for some carrots. After shopping,
I went to borrow a film. They charge (take) seven yuan a day for
each film. But when I went, they did not have any good ones; I didn't
borrow any. (b) 1 ཁྱོད་ལ་ - 'to' (location); 2 བྟུན་ཤིས་ལ་ - 'for' (a person);
3 ཕག་གུ་ལ་ - marking the object for 'like'; 4 གུང་ལ་ཕྱུག་ལ་ - 'for' (rate);
5 ཉིན་མ་གཅིག་ལ་ - 'for' (time period); 6 ཁོ་ཚོ་ལ་སྤྱད་མོ་ - indicating the
person who 'has'.

Exercise 4

(a) I'll tell Phuntshok! (b) I'll give it at seven o'clock! (c) I'll give
them a ring! (d) Let me help you! (e) I don't have time today. I'll go
tomorrow!

Exercise 5

1 དང་(ནང་ལ་)ལོག་གི་ཡིན། tha nga (nang-la) loki-yin. 2 ངས་བླུག་དགོས། ngä' lük-ko. 3 ང་ཉི་གི་མིན། nga nyoki-me:. 4 དང་འགོ་གི་ཡིན། tha nga toki-yin. 5 ངས་བཟང་དགོས། ngä' tä-ko.

Exercise 6

1 (བྱིད་རང་གིས་)དེ་སྲུང་ཚུ་ནས་ཉོས་པ་ཡིན། (khyerang-ki') the sū: tsa-nä nyöwa-yin. 2 ཚོང་པ་ལ་བསེལ་མ་མི་འདུག་བྱིད་རང་ལ་ཡོད་པས། tshōngpa-la silma min-tu'. khyerang-la yö'-pä. 3 ཅེ་ལག་འདི་གཞན་དག་དེ་ཚོ་ལས་གོང་ཁེ་བ་རེད། cālak ti shānthak thentsho-lä khong-khewa re'. 4 ཁོ་རང་ཚོ་དེ་ག་ཚོང་ལ་འཚོང་གི་ཡོད་རེད། khōrangtsho the khatshö'-la tshōngki-yore'. 5 ངས་དེབ་དེ་ཉོས་མེད། གོང་ཆེན་པོ་ཞེ་དྲག་འདུག་ngä' thep-the nyö-me khōng-chēnpo shethak tu'. 6 ཕོར་པ་འདི་ཚོ་ཚང་མ་འདྲ་པོ་འདུག་phörpa tintsho tshāngma tapo tu'. 7 ཕུ་བ་ག་གི་ཉི་གི་ཡིན། chūpa khakhi nyoki-yin.

Exercise 7

2 ཏུ་ཉི་ཕུ་བ་ཚུ་ནས་གྱོན་གྱི་ཡོད་མ་རེད། tuho chūpa tsā-nä kōnki yo-ma-re'. 3 སྤེན་པ་མཚམས་མཚམས་(ལ་)ཚུ་མ་བ་ཉི་གི་ཡོད་རེད། pēnpa tshāmtshām(-la) tsāmpa nyoki-yore'. 4 ཏུ་ཉི་ནམ་རྒྱན་གོ་རི་ཡ་ལ་སྤོད་གྱི་ཡོད་རེད། tuho namkyun kōriya-la tāki-yore'. 5 ཏུ་ཉི་མཚམས་མཚམས་(ལ་)ཁྲོམ་ནས་དུག་སྤོག་ཉི་གི་ཡོད་རེད། tuho tshāmtshām(-la) thōm-nä thuklōk nyoki-yore'. 6 ནམ་རྒྱན་རྒྱ་མིའི་ཚོང་པ་བོད་སྐད་རྒྱག་གི་ཡོད་མ་རེད། namkyun kyami: tshōngpa phökā' kyaki yo-ma-re'.

Exercise 8

(a) *With a friend, the request-endings རོགས་བྱེད། ro-chi, དང་། thang, and ཡང་། a are likely. What follows is for the sake of practice – one probably wouldn't actually add a request-ending after every instruction, or say the-nä each time.*

1 དང་ཕོར་སྤོལ་མའི་ཚུ་ལ་འགོ་རོགས་བྱེད། མོ་རང་ལ་སྤོར་མོ་དགུ་བཅུ་སྤྲད། thangpo tölmä: tsā-la to-ro-chi. morang-la kormo kupcu tä'. 2 དེ་ནས་མི་ལྔ་ལ་བག་ལེབ་ཉི་དང་། the-nä mi ngā-la phaklep nyo-thang. 3 དེ་ནས་ཀུ་ཤུ་གི་ལོ་གཅིག་

ཉེ་དང་། the-nä kūshu kīlo-cīk nyo-thang. 4 དེ་ནས་འབྲས་ཀེ་ལོ་གཉིས་ཉེ་དང་།
the-nä tä' kīlo nyī' nyo-thang. 5 དེ་ནས་ཤ་ཡག་པོ་འདུག་མི་འདུག་ལྟ་ཡང་། the-
nä shā yakpo tu' min-tu' tā-a. 6 དེ་ནས་ཚེས་ཁང་ནས་ངའི་སྟོང་ཐུང་དེ་ལེན་རོགས་
བྱེད། the-nä tshēm Khang-nä ngä: tōthung-the len-ro-chi.

(b) *The first is དེའི་རྗེས་ལ། thä: ce-la ('after that'). The second is ནས།
nä, which would allow one to link some of the sentences together,
for example: སློལ་མའི་རྩ་ལ་བྱེན་ནས་མོ་རང་ལ་སློར་མོ་དགུ་བཅུ་སྤྱད། tölma: tsā-la
chīn-nä morang-la kormo kupcu tä'.*

Unit 11

Exercise 1

1 གི་རེད། -ki-re' 2 སོང་། sōng 3 གྱི་ཡིན། -ki-yin 4 སོང་། sōng 5 གི་ཡིན། -ki-yin
6 གི་འདུག་ -ki-tu' 7 མ་སོང་། ma-sōng 8 སོང་། sōng.

Exercise 2

Reception – to contract; to receive. **Perception** – to forget; to hear.
Occurrence – to happen/occur; to be ill (honorific); to be ill (non-
honorific); to have a headache; to cough; to be helpful; to have
a cold; to depend; to have a fever; to have a sore throat; to feel dizzy;
to vomit; to fall asleep; to itch; to fall over; to recover; to find.

Exercise 3

		རེད།	ཡིན།	འདུག།	ཡོད།	ཡོད་རེད།	སོང་།
I	Int.	x	✓	x	✓	x	x
	Non-int.	✓	x	✓	x	x	✓
You	Int.	✓	x	✓	x	✓	✓
	Non-int.	✓	x	✓	x	✓	✓
He/she	Int.	✓	x	✓	x	✓	✓
	Non-int.	✓	x	✓	x	✓	✓

Exercise 4

(a) Question: བྱིད་རང་ཕྱག་སྐྱོང་གི་འདུག་གས། khyērang chāk nyūngki tu'-kā.
 Answer: ང་ལག་པ་ན་གི་འདུག་ nga lakpa naki-tu'. (For (b) and (c), replace what's in the boxes for (a) with these): (b) Q: མུན་ cān A: མིག་ mīk;
 (c) Q: འབས། shap A: ཀང་པ། kāngpa; (d) Q: བྱིད་རང་དབུ་དང་སྐྱོང་སྐྱོང་གི་འདུག་གས། khyērang ū thang kütö' nyūngki tu'-kā. A: ང་མགོ་དང་སྐལ་པ་ན་གི་མི་འདུག་ nga ko thang kālpa naki min-tu'. (e) Q: ཁས་ས་བྱིད་རང་དབུ་བསྐྱོང་ས་སོང་ངས། khāsa khyērang ū nyūng sōng-ngä. A: ཁས་ས་ང་མགོ་ན་མ་སོང་། khāsa nga ko na ma-sōng.

Exercise 5

2 ཚ་གི་འདུག་ tshāki-tu'. 3 བྱིད་རང་ཨ་མ་ཚོག་ན་གི་མི་འདུག་གས། khyērang āmcok naki-min-tu'-kā. 4 ང་ཁ་སྐོམ་གྱི་འདུག་ ང་གཉིས་གཅིག་འཇུང་གར་འགོ་ nga khākomki-tu'. nga-nyī' cīk thūngka to. 5 ང་ཚོ་ཚང་མ་གྲོད་ཁོག་ཞེ་དྲག་སྟོགས་གྱི་འདུག་ གང་ཡིན་ཟེར་ན། ང་ཚོས་ཉིན་གུང་ཁ་ལག་བཟས་མེད། ngantsho tshāngma thokhok shethak tōki-tu'. khāngyin-serna ngantshō' nyinkung-khālak sā-me. 6 ང་གཡེར་མ་ཟ་དུས་ལྗེ་ལེ་སྐྱོད་གྱི་འདུག་ nga ērma sa-thü' cēle pi:ki-tu'. 7 ཁས་ས་སྐུ་གུ་མང་པོ་གྲོད་ཁོག་བཤལ་སོང་། khāsa phūku māngpo thokhok shāl-song.

Exercise 6

2 ང་གཅིག་ཟ་དགོས་ཡོད། nga cīk sa kö' yö'. 3 བྱིད་རང་སྐན་ཟ་དགོས་རེད། khyērang mǎn sa kö' re'. 4 ང་གསང་སྟོད་ལ་འགོ་དགོས་ཡོད། nga sāngcö'-la to kö' yö'. 5 ང་གོགས་པོ་ལ་རོགས་པ་བྱེད་དགོས་གྱི་འདུག་ nga thokpo-la rokpa che kö'-ki tu'. 6 ང་གུང་སེང་ལ་འགོ་དགོས་ཡོད། nga khungseng-la to kö' yö'. 7 བྱིད་རང་ཚོ་ཉལ་དགོས་རེད། khyērang-tsho nyäl kö' re'.

Exercise 7

(a) a strikethrough marks an incorrect verb. (b) replacement verbs are in bold.

ཆམ་པ་རྒྱལ་བརྒྱུ་སོང་། chāmpa rak-kyap song; ཆམ་པ་རྒྱལ་གི་ཡོད་རེད།
chāmpa rak-kyap-ki-yore'; ལྷན་རྒྱུན་འཚོལ་(བཅའ་)གར་ mǎn nyē'-tshāl-ka;
ལྷན་ལེན་པ་ཡིན་རག་སོང་། mǎn lenpa-yin rak-song; ལྷོ་རྒྱལ་གི་ཡོད་འདུག་ lō kyapki
yö' tu'; ཆམ་པ་བཟུང་བརྒྱུ་སོང་། chāmpa sim kyap-song.

(c) My mother got a cold. I went to buy (her) some cold-medicine. But I didn't get any, because many people have been getting colds in this village, and are buying all the medicine. Yesterday, I went to another village, to find some medicine. They had some cold-medicine there, and I got some. But now I'm also coughing. I've caught the cold!

Exercise 8

2 ང་དེ་རིང་ཁྱོད་ལ་བྱིན་པ་ཡིན། nga thering thōm-la chīnpa-yin. 4 ཡིན་ནའང་
ཡེ་ཤེས་ཡོད་རེད། yinnä: yeshē yore'. 5 བྱིད་རང་ཨེམ་ཆེ་བསྟེན་པ་ཡིན་པས། khyerang
ēmchi tēnpa yin-pä. 6 ང་རིའི་སྤང་ལ་འགྲོ་དུས་མགོ་ཡུ་འཁོར་གྱི་འདུག་ nga ri: kang-
la to-thü' koyu khörki-tu'.

Unit 12

Exercise 1

1 མོ་ཏ་དེ་གསར་པ་ཡིན་ས་རེད། moṭa-the sārpa yin-sa re'. 2 ཟ་ཁང་འདི་ལ་ཤ་
མེད་ཁ་ལག་ཡོད་ས་མ་རེད། sakhang ti-la shāme' khālak yö'-sa ma-re'.
3 གནམ་གྱུ་ཐང་འདི་ནས་ཐག་རིང་པོ་ཡོད་ས་རེད། nāmthuthāng ti-nä thā-ringpo
yö'-sa re'. 4 ང་ཚོ་ཚུ་ཚོད་བརྒྱུ་པ་ལ་སླེབ་ས་མ་རེད། ngantsho chūtshö' cūpa-la
lēp-sa ma-re'. 5 མོ་ཏ་དེ་ལ་མི་མང་པོ་ཡོད་ས་རེད། moṭa the-la mi māngpo
yö'-sa re'. 6 ལྷངས་འཁོར་དེར་འགྲོ་ས་མ་རེད། lāngkhor thā: to-sa ma-re'.
7 ང་ཚོའི་ཁ་ལ་པ་དེས་ཨ་རག་འཐུང་གི་ཡོད་ས་རེད་པས། ngantshö: khālowa the'
āarak thūngki yö'-sa re'-wä.

Exercise 2

1 Today it will rain. 2 I should think it'll rain tonight. 3 I shouldn't think
it'll be sunny this morning. 4 ཆར་པ་གཏོང་གི་འདུག་གས། chārpa tāngki tu'-kā.

5 ཁས་ས་གྲང་མོ་འདུག ཡིན་ནའང་གངས་བཏང་མ་སོང་། khāsa ṭhangmo tu', yinnā khang tāng ma-sōng. 6 ང་ཚོ་ལྷ་ས་ལ་འགོ་དུས་སེར་བ་བརྒྱབ་སོང་། ngantsho lhāsa-la ṭo-thü' sēra kyap-song. 7 ཡ་གིར་གངས་རྒྱག་གི་ཡོང་ས་རེད། yakā: khang kyaki yö'-sa re'.

Exercise 3

1 ་་་ཀྱི་རེད། ... ki-re' *We'll be able to come at one o'clock.* 2 ་་་ས་རེད། ... sa-re' *I should think I'll be able to drive this large vehicle.* 3 ་་་སོང་། ... sōng *He was able to take three people.* 4 ་་་མ་སོང་། ... ma-sōng *I wasn't able to drink all (of it).* 5 ་་་ཀྱི་མི་འདུག ... ki-min-tu' *I can't close the door.* 6 ་་་ས་རེད་པས། ... sa-re'-wä *Do you think you'll be able to carry those things?* 7 ་་་ཀྱི་རེད། ... ki-re' *They can sit in the front of the car.*

Exercise 4

(b) སྐྱགས་ཆེན་པོ་བྱས་ནས་བསྐྱད་པ། shūk-chēnpo-chänä täwa – *to sit down heavily*; (c) རྩོ་པོ་བྱས་ནས་གྲོན་པ། ṭhōpo-chänä khōnpa – *to wear warmly (i.e. to wrap up warmly)*; (d) ལྷང་མོ་སྦྱིད་པོ་བྱས་ནས་ལྷ་བ། tēmo kyīpo-chänä tāwa – *to watch a show happily/with pleasure*; (e) སྦྱིད་པོ་བྱས་ནས་ཉལ་བ། kyīpo-chänä nyälwa – *to sleep comfortably/contentedly*; (f) ལས་སྐྱེ་པོར་འགོ་བ། lälāpo kowa – *to catch (an illness) easily/easily-contractible*; (g) ཁ་ལག་ལྗོད་ལྗོད་བྱས་ནས་ཟ་བ། khālak lhōlhö'-chänä sawa – *to eat in a relaxed fashion*

Exercise 5

(a) མོ་ཏ་གཞན་དག་མ་ཡོང་ན་ང་ཚོ་རྒྱལ་ཅེ་ལ་འགོ་ཐུབ་ཀྱི་མ་རེད། moṭa shānthak ma-yong-na ngantsho kyantse-la ṭo thūp-ki ma-re'. (b) (as in A) ང་ཚོ་མགོན་ཁང་ལ་(ལོག་)འགོ་ཐུབ་ཀྱི་མ་རེད། (as in A) ngantsho ṭōnkhang-la (lok-)ṭo thūp-ki ma-re'. (c) (as in A) ང་ཚོ་རོགས་པ་འཚོལ་གར་འགོ་དགོས་རེད། (as in A) ngantsho rokpa tshālka ṭo kö' re'. (d) ང་ཚོ་རོགས་པ་འཚོལ་གར་འགོ་ན་ང་ཚོ་ལ་འདོགས་བྱིས་སོ་བརྒྱག་ས་རེད། ngantsho rokpa tshālka ṭo-na ngantsho-la tokkhyi' sō-kyap sa re'. (e) ཇག་པ་ཡོང་ན་ང་ཚོ་ག་རེ་བྱེད་དགོས་རེད། chakpa

yong-na ngantsho khare che' kö' re'. (f) ང་ཚོ་ལ་ཚུ་མ་རག་ན་ཁ་སྐོམ་གྱི་རེད།
ngantsho-la chū ma-ṣak-na khākōmki-re'. (g) ང་ཚོ་ལ་བཟ་ཡས་མ་རག་ན་གྲོད་
ཁོག་སྟོགས་གྱི་རེད། ngantsho-la sayä ma-ṣak-na ṭhokhok tōki-re'. (h) ཞེ་ནི་
ང་ཚོ་ལ་ཚུ་མ་རག་ན་ང་ཚོ་ཤི་ས་རེད། ěni ngantsho-la chū ma-ṣak-na ngantsho
shī-sa re'. (i) ཞེ་ནི་ང་ཚོ་ལ་བཟ་ཡས་མ་རག་ན་ང་ཚོ་ཤི་ས་རེད། ěni ngantsho-la sayä
ma-ṣak-na ngantsho shī-sa re'.

Exercise 6

1 The road was also very bad (i.e. potholed). 2 No. 3 They've been unable to extract the jeep from the rut. 4 No. 5 He's bored, but probably what bothers Duho more is Sönam's reluctance to talk.

Translations:

DUHO The road was really bad. But the driver didn't drive carefully. There was a rut in the road, but because he was talking so much, he didn't see it. And our jeep went into the rut. Nothing happened to us, and there was no damage to the jeep. But we've been unable to get the jeep out of the rut. We need help. We'll get help if other vehicles come along, but they aren't coming. I'm annoyed with the driver, and Sönam isn't really talking with me. I'm fed up.

SÖNAM Many foreigners act like Duho. I suppose it's a foreign custom. Sometimes unfortunate things just happen. But how does it help if one immediately blames one's companions? It's not pleasant.

Exercise 7

1 He doesn't seem to blame either the driver, or the road, particularly. He seems to accept that unfortunate things occasionally occur. 2 He doesn't seem to appreciate Duho's complaints and criticisms. 3 Yes; in the dialogue he seems more concerned with calming Duho. Privately, he isn't happy with the way Duho's reacting. 4 Probably he means being quick to voice criticisms, and more generally, to complain. 5 Duho apparently wants to analyse the situation in terms of where the faults lie. Sönam, having accepted the situation, is more concerned with ensuring that there's no bad feeling amongst the travellers. 6 Probably forbearance, stoicism, and camaraderie.

Exercise 8

Duho: 5, 6, 7, and 8. *Sönam*: 1, 2, and 4. *Driver*: definitely 3 and 9; he might also be thinking any of 1, 2, 4, 6, or 8, but he's probably not giving the other two so much thought.

Unit 13

Exercise 1

(b) ✓ (c) ✗ (d) ✓ (e) ✓ (f) ✓ (g) ✓ (h) ✓

Exercise 2

2 He'll say he didn't do it. 3 She (etc.) says she'll go by plane. 4 Thubten says he'll come to your place in the evening. 5 Who says those (two) aren't friends? 6 Dölma said that if Sönam doesn't stay, neither will she. 7 He (etc.) says that the weather's good there. 8 She (etc.) says she'll explain later. 9 He (etc.) says he's busy (i.e. has work) now, and you should come (to see him) at four o'clock.

Exercise 3

2 ཚང་འཇུང་མཁན་དེ། chāng thūng-khän-the 3 རྩེ་ལོགས་ལ་སྐད་ཆ་བཤད་མཁན་
དེ་ཚོ། chīlo-la kācha shā'-nyän-thentsho 4 ནང་ལ་མ་ལོག་མཁན་དེ་ཚོ། nang-la
ma-lok-nyän-thentsho 5 ཏུག་སློག་དཀར་པོ་གྲོན་མཁན་དེ། thuklök kārpo khön-
nyän the 6 བ་མ་མེད་མཁན་སྤུ། phāma me'-khän phu 7 ཀླང་བ་རིང་པོ་ཡོད་མཁན་
དེ་ཚོ། kāngpa ringpo yö'-nyän-thentsho 8 སློབ་སྦྱང་མ་བྱེད་མཁན་སྤུ་གུ་དེ་ཚོ།
lōpcong ma-che'-nyän phūku-thentsho

Exercise 4

1 Yeshe, 2 Tenpa, 3 Sönam, 4 Tenzin (boy), 5 Tashi, 6 Lhamo, 7 Duho

Exercise 5

2 Type 2; 3 Type 1; 4 Type 2; 5 Type 2; 6 Type 1; 7 Type 2; 8 Type 2; 9 Type 2; 10 Type 2.

Exercise 6

1 ང་ཚ་སྐལ་བཟང་གི་སྐོར་ལ་སྐད་ཆ་བཤད་དགོས་ཀྱི་འདུག ngants_ho k_älsang-ki k_ö-
 la k_ächa sh_ä' k_ö'-ki tu'. 2 བྱེད་རང་ལས་ཀ་ལ་ཡོད་རེད་བསམས་སོང་། khy_äerang
 läka-la y_öre' s_äm-song. 3 དེ་རིང་བྱ་ཤིས་འདིར་འདུག་མི་འདུག་ངས་ཉ་གོ་གི་མེད།
 thering t_äshi t_ä: tu' min-tu' ng_ä' h_äkh_öki-me'. 4 མོ་རང་གིས་དངུལ་(གི་)ཐོག་
 ལ་སྐད་ཆ་དྲིས་མ་སོང་། morang-ki' ng_{ül}(-ki) th_ök-la k_ächa t_hi' ma-s_öng.
 5 ལྷན་པ་དེ་བོད་སྐད་ཤེས་ཀྱི་ཡོད་མེད་བྱེད་རང་(གིས་)ཉ་གོ་གི་ཡོད་པས། m_än_pa the ph_ök_ä'
 sh_{in}ki y_ö'-me' khy_äerang(-ki) h_äkh_öki y_ö'-p_ä. 6 བྱེད་རང་ངའི་གྲོགས་པོ་རེད་
 བསམས་སོང་། khy_äerang ng_ä: t_hokpo re' s_äm-song. 7 མི་དེ་ངོ་ཤེས་ཀྱི་ཡོད་པས།
 mi-the ng_ösh_{in}ki y_ö'-p_ä. 8 ང་འགོ་གི་མ་རེད་བསམས་སོང་ངས། nga t_ö-ki ma-re'
 s_äm song-ng_ä. 9 མོ་ཁ་ཚུ་ཚོད་ག་ཚོད་ལ་ཡོད་གི་རེད་ཉ་གོ་གི་ཡོད་པས། m_öta
 ch_{üt}sh_ö' kh_{at}sh_ö'-la y_öngki-re' h_äkh_öki y_ö'-p_ä.

Exercise 7

Q1 བྱེད་རང་(གི་)མཚན་ལ་ག་རེ་ལྟ་གི་ཡོད། khy_äerang(-ki) tsh_{än}-la kh_äre sh_üki-
 y_ö'. Q2 ག་རེ་ལབ་པ་ཡིན། kh_äre lap_a-y_{in}. Q3 བོད་སྐད་(ཀྱི་)ཐོག་ལ་དེ་ལ་ག་རེ་ཟེར་
 ཀྱི་ཡོད་རེད། ph_ök_ä'(-ki) th_ök-la the-la kh_äre serki-y_öre'. Q4 དབྱིན་(ཇིའི་)
 སྐད་ལ་སློབ་ཕྱུག་ག་འདྲ་ཟེར་ལབ་དགོས་རེད། in(ji:) k_ä'-la löp_thuk kh_{ant}äs lap-k_ö'
 re'. Q5 ལྷ་མོ་ཟེར་ན་ག་རེ་རེད། ky_äse ser-na kh_äre re'. Q6 བོད་སྐད་(ཀྱི་)ཐོག་ལ་
 སྐད་ཆ་བཤད་མ་ཐུབ་མཁན་ལ་ག་རེ་ལབ་ཀྱི་ཡོད་རེད། ph_ök_ä'(-ki) th_ök-la k_ächa sh_ä'
 ma-th_üp-ny_{än}-la kh_äre lapki-y_öre'.

Exercise 8

(a) Yes. (b) No. (c) He starts off quite confidently. But he falters towards the end, because he realises there's one detail he's not sure about, and has to guess. (d) Duho gets the name of the speaker wrong; it was Tshewang Norbu, not Tshering Norbu. More importantly, he doesn't pass on correctly the detail about how Tashi's things are meant to get to Akhu Thubten's place. (e) Duho was mostly right. But because he suggested that Tashi's things will be collected (instead of that he must take them to Akhu Thubten's place himself, soon, as Tshewang Norbu actually said) there's a danger that the arrangement won't work, unless Tashi decides to check.

Translation: On my way here I met an acquaintance of yours. His name is Tshering Norbu. He asked me to give you this message: He said that he is not going to the capital tomorrow, but that Akhu Thubten is going. He said that Akhu Thubten says he will take those things of yours. And what else was there? I should think that Tshering Norbu or Akhu Thubten will come to collect the things, because Tshering Norbu said that you don't have to go.

Unit 14

Exercise 1

Either ཁོ་ཚོ། khōtsho (*which is not polite*) or ང། nga + སེའུ་པ། phēpa, མཚོད་པ། chōpa, རླུང་པ། nyūngwa, or བཞེས་པ། shepa (*i.e. with general honorifics*); *special individual* + འགྲོ་བ། tōwa, ལྷོ་མ་པ། nūmpa, ལོག་པ། lokpa, ལྷོག་པ། lōkpa, or བ་སྐོམ་པ། khā-kōmpa (*i.e. ordinary level words*). རོགས་གནང། ro-nāng *doesn't belong here; it's neither a person nor a verb.*

Exercise 2

1 b; 2 b; 3 c; 4 d (but most likely a mixed with some b); 5 d (but most likely, again a, perhaps mixed with some b); 6 b; 7 d (but preferably b).

Exercise 3

(a) *He said he has a bad head.* (b) *Does the teacher say that he/she is going/coming?* (c) *He (etc.) won't say (admit) that he doesn't know.* (d) *They (etc.) told us they won't go to look (at it).* (e) ཁོང་(གིས་)གནང་གི་ཡིན་ཟེར་གསུངས་སོང། khōng(-kī') nāngki-yin-s sūng-song. (f) ཁོང་ཚོ་སང་ཉིན་འདིར་སེའུ་གྱི་མིན་ཟེར་གསུངས་སོང། khōng-tsho sāngnyin tä: phēpki-me:-s sūng-song. (g) ཁོང་(གིས་)ང་ཚོ་ལ་ཞལ་དཔར་གནང་གི་ཡིན་ཟེར་གསུངས་སོང་ངས། khōng(-kī') ngantsho-la shälpar nāngki-yin-s sūng sōng-ngä. (h) ཚོ་རིང་ལགས་རླུང་གི་འདུག་ཟེར་གསུང་གི་འདུག་ཡིན་ནའང་ཞལ་ལག་ཡག་པོར་མཚོད་གྱི་འདུག་ tshering-la: nyūngki-tuk-s sūngki-tu'. yinnä shälak yakpo chōki-tu'. (i) ཁོང་(གིས་)ང་ཚོ་མཉམ་དུ་ག་རེ་བྱས་ནས་བཞུགས་གྱི་མིན་ཟེར་གསུངས་སོང། khōng(-kī') ngantsho nyāmtu khāre-chänä shuki-me:-s sūng-song.

Exercise 4

1 ང་དེ་(བྱིད་རང་ལ་)རྗེས་ལ་ལབ་ན་འགྲིག་གི་རེད་པས། nga the (khyērang-la) ce-la lap-na t̄ikki-re'-wä. 2 (*Doesn't work; it's asking another person to do something.*) 3 དགོང་དག་ངའི་གྲོགས་པོ་འདིར་ཡོང་ན་འགྲིག་གི་རེད་པས། kongthak ngä: thokpo tä: yong-na t̄ikki-re'-wä. 4 ད་ལྟ་ཁོ་རང་ཚོ་ལ་དངུལ་མེད་ཟེར་ལབ་གྱི་འདུག་སང་ཉིན་སྤང་ན་འགྲིག་གི་རེད་པས། thanta khōrangtsho-la ngül me'-s lapki-tu'. sāngnyin t̄ä'-na t̄ikki-re'-wä. 5 (*Doesn't work; as with no. 2.*) 6 ང་ཚཱ་འདི་ལེན་ན་འགྲིག་གི་རེད་པས། nga tshā ti len-na t̄ikki-re'-wä.

Exercise 5

1 correct; 2 incorrect (should be shuwa); 3 correct; 4 incorrect (should be nāngwa); 5 correct; 6 incorrect (see Unit 15).

Exercise 6

1 ལག་ཤུབས། lakshup, 2 ཕག་ཤ། phāksha, 3 དངུལ། ngül, 4 མེན་པ། mǎnpa.

Exercise 7

1 ང་འདིར་སློབས་ནས་ཟླ་བ་དུག་ཕྱིན་སོང་། nga tä: lēp-nä tawa thuk chīn-song. 2 ཡི་གེ་མ་འབྲི་གོང་ལ་བསམ་སྒོ་ཡག་པོར་གཏོང་། yike ma-ti khong-la sāmlo yakpo tāng. 3 དེབ་འདི་ཞེ། ང་འདི་མ་གྲོགས་རྣམས་ལོ་མང་པོ་ཕྱིན་སོང་། thep ti-ē, nga ti ma-lök-nä lo māngpo chīn-song. 4 ས་ཆ་དེ་མཐོ་པོ་རེད། མ་འགྲོ་གོང་ལ་གྲ་སྒྲིག་ཡག་པོར་བྱེད་དགོས་གྱི་འདུག་ sācha-the thōpo re'. ma-to khong-la thātik yakpo che kō-ki tu'. 5 བྱིད་རང་(གིས་)ཀྱུ་སྐད་སྤངས་ནས་ག་ཚོད་ཕྱིན་སོང་། khyērang(-ki) kyakā' cang-nä khatshō' chīn-song. 6 Q. མོ་ཏ་འདི་ག་དུས་བཅོས་པ་རེད། moṭa-ti khathü' sōwa-re'. A. བཅོས་ནས་ལོ་མང་པོ་ཕྱིན་པ་རེད། sō'-nä lo māngpo chīn-pa-re'. 7 ཉི་མས་མོ་རང་གི་ཅོ་ཅོ་མ་མཐོང་ནས་ཉིན་མ་གསུམ་འགོ་སོང་བཟེ། nyima' moṙang-ki cōco ma-thōng-nä nyima sūm to-song-sa.

Exercise 8

Dialogue 1

1 Mainly the manager; he wants to be sure there'll be a vehicle to take the abbot. 2 It seems a member of Dönthup's family was

supposed to have picked the abbot up. 3 Either the vehicle didn't come on time, or it didn't come at all. 4 The manager needs reassuring, but it's obviously Dönthup who feels worse about what happened previously.

Dialogue 2

1 Tenpa is received warmly. 2 To look after his mother, and later because he didn't have the confidence to face his teacher. 3 It seems that Gen Wangdu (Tenpa's former teacher) has passed away. 4 Gen Pasang shows no signs of this; but Tenpa definitely feels bad about what happened.

Verbs: Dialogue 1. (མོ་ཏ།) མ་ཡོང་བ།
Dialogue 2. (ཀུན་དབང་འདུས།) དགོངས་པ་རྗེས་པ།
Feeling: Dialogue 1. རོ་ཚ་བ། shame
Dialogue 2. འགྲོད་པ་སྐྱེ་བ། to regret

Unit 15

Exercise 1

2 གནང་བ། nāngwa, 3 འབྲུལ་བ། phülwa, 4 ལུ་བ། shuwa 5 གནང་བ། nāngwa, 6 ལུ་བ། shuwa, 7 འབྲུལ་བ། phülwa

Exercise 2

(a) ག་དུས་ཡོང་བ་ཡིན། → ག་དུས་ཡོང་བ། khathü' yongwa-yin. → khathü' yongpa.; ག་རེ་བྱས་ནས་ཡོང་མེད། → ག་རེ་བྱས་ནས་མ་ཡོང་བ། khare-chänä yongme. → khare-chänä ma-yong-pa. (b) ག་རེ་བཟའ་གི་ཡིན། → ག་རེ་བཟའ་ག་ khare saki-yin. → khare saka. (c) གཟིགས་ཀྱི་ཡིན་པས། → གཟིགས་གས། siki-yin-pä'. → sikä. (d) ལྷན་དེ་ཉོས་པ་ཡིན་པས། → ལྷན་དེ་ཉོས་པས། män-the nyöwa-yin-pä. → män-the nyöpä; ད་ག་པར་འགྲོ་གི་ཡིན། → ད་ག་པར་འགྲོ་ག་ tha khawa toki-yin. → tha khawa toka. (e) གནང་གི་ཡིན་པས། → གནང་གས། nāngki-yin-pä. → nāngkä.

Exercise 3

(a) Let's (us two) go! (b) Are you going to make beer? (c) Be careful!
 (d) I'll tell (him)! (e) Didn't you speak (with them)? (f) Go quickly! (g)
 Will you post the letter? (h) (Incorrect) (i) Do you want vegetables?

Exercise 4

1 ཕར། phār; 2 ཕར། phār; 3 མི་དེས་ཚུར་མགོ་སྐོར་གཏང་ས་རེད། mi-the' tshūr
 kokor tāng-sa re'; 4 ཚུར་བཀྲ་ཤིས་བདེ་ལགས་ལ་བ་ཀྱི་འདུག་ག ཕར་བཀྲ་ཤིས་བདེ་ལགས་
 ལ་བ། tshūr ṭāshi-tele' lapki-tu'-ka, phār ṭāshi-tele' lap; 5 ཚུར། tshūr.

Exercise 5

1 གནམ་གྲུ་མར་འབབ་ཀྱི་འདུག nāmṭhu mar-papki-tu'. 2 ཡར་ལངས་ནས་བྱོད་ཀྱི་
 རྒྱུ་བ་དེ་ཕར་གཏང། yar-lang-nä khyō'-ki ṭiwa-the phār tāng. 3 ཕར་ཁ་པར་
 མ་གཏང། (ཁོ་རང་ཚོས་)ཚུར་གཏང་ཚོག་གི་རེད། phār khāpar ma-tāng, khōrang-
 tshō' tshūr tāng chōki-re'. 4 རྒྱངས་འཁོར་གཅིག་ལྟ་ས་ལ་ཕར་འགྲོ་གི་རེད། གཅིག་
 ལྟ་ས་ནས་ཚུར་ཡོང་གི་རེད། འདི་ག་གི་རེད། lāngkhor cīk lhāsa-la phār ṭoki-re'.
 cīk lhāsa-nä tshūr yongki-re'. ṭi khakhi re'. 5 ཕར་ཞེ་ས་ལྟས་ན་ཚུར་ཞེ་ས་(སྐྱོན་)
 བརྒྱག་གི་རེད། phār shesa shü'-nä tshūr shesa (kyōn)kyaki-re'. 6 ཟླ་ཉིན་
 ངས་བྱོད་རང་ལ་ཕར་དདུལ་གཡར་བ་ཡིན། ད་ལྟ་ང་ལ་ཚུར་སྤྲད་དང། tanyin ngā' khyērang-
 la phār ngül yārwa-yin, thanta ngā-la tshūr ṭā-thang.

Exercise 6

(a) 1 Meeting new people; 2 The thing that's to be said to Lhamo;
 3 Staying in hotels; 4 Those (things) which won't be shown;
 5 Criticising others; 6 Crying; 7 Speaking quickly (b) The use of:
 demonstratives (ṭi etc.), the pluraliser (tsho), or the inclusion of a
 person's name, all suggest things. Something like no. 6 could only
 really be an activity; it's difficult to think of a thing which might be
 described as 'a crier'.

Exercise 7

1 ང་ཚོ་བྱོད་རང་ལེན་གར་ཡོང་ཚོག་གི་རེད། ngantsho khyērang lenka yong-chōki-
 re'. 2 ང་འདིར་བསྐྱུགས་ན་འགྲིག་གི་རེད་པས། ngā tā: kuk-na ṭikki-re'-wä. 3 འདི་

འདྲ་སྤྱོད་ཚོག་གི་མ་རེད། *tintä tä' chōki-ma-re'*. 4 འདི་ལ་བདག་པོ་མེད་ན་ང་ལེན་ན་
 འགྲིག་གི་རེད་པས། *ti-la takpo me'-na nga len-na tikki-re'-wä*. 5 ང་མི་འདི་ཚོ་
 ལ་སྐད་ཆ་བཤད་ཚོག་གི་རེད་པས། *nga mi tintsho-la kācha shā' chōki re'-wä*.
 6 དགོན་པ་ལ་དུག་སློག་འདི་ཚོ་གྲོན་ན་འགྲིག་གི་མ་རེད། *kōmpa-la thuklōk tintsho*
khön-na tikki-ma-re'. 7 ཟུམ་པ་ཟ་ཡས་བོད་པ་ལ་གལ་ཆེན་པོ་ཡོད་རེད། *tsāmpa*
sayä phöpa-la khäl-chēnpo yore'.

Exercise 8

1 ལི་ས་ཟེར་ན་བོད་ཀྱི་ཚོས་དང་རིག་གཞུང་གལ་ཆེན་པོ་རེད། 2 རྩ་རྟོ་ཟེར་ན་གྲོགས་པོ་མཉམ་
 དུ་དུས་ཚོད་བསྐྱལ་ན་སྦྱིད་པོ་ཡོད་རེད། 3 རྩ་རྟོ་བོད་པ་མཉམ་དུ་སྤྱོད་དུས་ལས་འགན་གྱི་ཐོག་
 ལ་བསམ་སློག་གཏོང་འདོད་ཡོད་མ་རེད། 4 ཡེ་ཤེས་ཀྱི་བསམ་པ་ལ་བོད་ཀྱི་རིག་གཞུང་བོད་པའི་
 རིག་གཞུང་རེད། ཕྱི་རྒྱལ་མིའི་རིག་གཞུང་མ་རེད། 5 རྩ་རྟོའི་བསམ་པ་ལ་ཡེ་ཤེས་ཁོ་རང་
 གི་གྲོགས་པོ་རེད། ཡིན་ནའང་མཚམས་མཚམས་ལ་སྐད་ཆ་བཤད་སྟངས་ཡག་པོ་ཡོད་མ་རེད།
 6 ལི་སའི་བསམ་པ་ལ་རྩ་རྟོ་མི་ཡག་པོ་ཡོད་རེད། ཡིན་ནའང་དུས་ཚོད་ཡག་པོ་བྱས་ནས་བེད་
 སྤྱོད་གཏོང་གི་ཡོད་མ་རེད། 7 རྩ་རྟོ་ཟེར་ན་ལི་ས་ཡག་པོ་ཡོད་རེད། ཡིན་ནའང་མཚམས་
 མཚམས་ལ་བསམ་སློག་སྤྲུག་སྤྲུབ་དོག་པོ་ཡོད་རེད། 8 ཡེ་ཤེས་ཀྱི་བསམ་པ་ལ་རྩ་རྟོ་མི་ཨཱཱ་ཅམ་རེད།
 ཡིན་ནའང་ཁོ་ལ་འཕྲུ་ལས་བརྒྱབ་ན་སྦྱིད་པོ་ཡོད་རེད།

Translations of dialogues (Units 8-15)

Unit 8

Dialogue 1

- SÖNAM *Hey Duho, what are you doing?*
- DUHO *I'm not doing anything special at the moment.*
- SÖNAM *Duho, there's a show at the theatre tonight. Let's go!*
- DUHO *At what time?*
- SÖNAM *The show is at seven o'clock.*
- DUHO *What time is it now?*
- SÖNAM *It's about five. You don't have anything to do at the moment, do you? Let's first go to the market. Get ready. I'll come to your place.*
- DUHO *Sönam wait! Between six and six-thirty I don't have time. Someone is coming here.*
- SÖNAM *But after that are you free?*
- DUHO *Yes.*
- SÖNAM *Well then I'll go home first. I'll come after six-thirty.*
-

Dialogue 2

- DUHO *Is that Gangseng Travel Agency?*
- TSERING *Yes.*
- DUHO *I am calling from Kaṭö guesthouse. Are you Tsering Dölkar?*
- TSERING *Yes, I am.*
- DUHO *Hello Tsering Dölkar. My name is Duho. I am a friend of Phuntshok's.*

- TSERING *Oh, hello.*
- DUHO *Tsering Dölkar, I'll be going to the airport the day after tomorrow. But the bus leaves really early. So I am looking for a car [to hire].*
- TSERING *We don't have our own car. But there are several drivers I know. What time does the flight leave?*
- DUHO *It is not flying, it is landing.*
- TSERING *How is that? Aren't you going by plane?*
- DUHO *No, my friend is travelling by plane.*
- TSERING *First please come to the office.*
- DUHO *At one o'clock, was that?*
- TSERING *No, come whenever you like.*
-

Unit 9

Dialogue 1

- LHADZOM *What are you going to eat? I'm going to have [lit. drink] thukpa.*
- DEKYI *The weather is cold, isn't it? I'm also going to have thukpa. Tenzin, what do you want?*
- TENZIN *I want momo.*
- LHADZOM *This child! He always eats the most expensive [dish]. Dekyi, call that boy [worker] over there, and order the food. I'm going to look for the bathroom.*
- DEKYI *Boy/son, give us two [bowls of] thukpa. And are there momos?*
- WORKER *[They're] making momos at the moment. They'll take about 15 minutes.*
- DEKYI *About 15 minutes? Well don't bring the thukpa just yet. Once the momos are finished bring everything together.*
- WORKER *All right. Drinks?*
- DEKYI *Two teas. Tenzin, do you want a drink?*
- TENZIN *I don't want a drink. [My] mother would say something [i.e. would complain].*
-

 Dialogue 2

- MOTHER *Yes, here, please take a seat. First have a tea. I'm going to get the momos. (she returns) The food we have here isn't great [i.e. this is a modest offering], but please enjoy what there is.*
- YESHE *Duho, be careful when you eat the momos; they're hot!*
- MOTHER *Have some tea. How are the momos?*
- DUHO *Really tasty, thanks!*
- MOTHER *Have some salad as well. I have many more momos in the kitchen. Have some more tea. Isn't it cold?*
- DUHO *No more tea for me thanks, 'elder sister' (she leaves the room) Yeshe, your mother is pouring me so much tea! I really don't want any more. But she won't listen. Help me out!*
- YESHE *It doesn't matter. It's a tradition. (she returns)*
- MOTHER *Here, have some hot momos.*
- DUHO *Elder sister, I've really had enough.*
- MOTHER *Just have a few more!*
- YESHE *Duho, you speak Tibetan like a Tibetan. Now you should eat momos like a Tibetan. Don't hold back! Eat more!*
- DUHO *I am not holding back. Ow, my stomach!*
- YESHE *Oh, those poor foreigners . . .*
-

Unit 10

 Dialogue 1

- PENPA *'Elder sister', do you have any khata [scarves]?*
- SHOPKEEPER *Yes, I do.*
- PENPA *Please show me. How much are those?*
- SHOPKEEPER *These are the better quality ones. They're fifty rupees each. [Do you want] to buy?*
- PENPA *Any chance of a reduction?*
- SHOPKEEPER *Buy two; I'll sell them for ninety rupees.*
- PENPA *Okay, I'll buy two. Have you also got tsampa?*
- SHOPKEEPER *Yes, I have tsampa.*

- PENPA *How much does a kilo cost?*
- SHOPKEEPER *A kilo costs eighty rupees.*
- PENPA *Eighty rupees! Last year I bought some for sixty.*
- SHOPKEEPER *These days everything is going up. It's also difficult for the traders. There used to be many Tibetan shops in this place. But these days I'm alone here. Tsampa is especially important for Tibetans. That's why I sell it. There's hardly any profit.*
- PENPA *You are right, elder sister, tsampa is really important.*
-

Dialogue 2

- DUHO *There was a shirt like this one in that shop just before. But that one was more expensive.*
- TASHI *It is similar, but not the same.*
- DUHO *What's the difference?*
- TASHI *That one just before was better material. But try [this one] on. I'll have a look [to see] whether or not it suits you. Does it fit? It's not too tight, is it?*
- DUHO *It's not too tight. How is it [on me]?*
- TASHI *It suits you. Duho, do you sometimes wear a chupa?*
- DUHO *A chupa? No, I don't wear [chupas]. Oh, this glove is also nice. But the pair isn't here. Where is the other one? I'll ask the trader.*
- TASHI *How? There's no way he'll speak Tibetan. These traders only speak Chinese. You stay here. I'll ask. (he leaves)*
- DUHO *What did he say?*
- TASHI *He says there's only one of the pair.*
- DUHO *Who's going to buy one glove?*
- TASHI *Some people only have one hand, don't they?*
- DUHO *Ridiculous!*
-

Unit 11

Dialogue 1

DOCTOR *Take a seat. Aren't you feeling well?*

TASHI *I have a fever, doctor, and a bad head.*

DOCTOR *Apart from that, is there nothing else?*

TASHI *I'm coughing a lot when I get up in the morning.*

DOCTOR *What happens when you cough?*

TASHI *I get a sore throat and feel dizzy.*

DOCTOR *I should think that it's a cold. Many people have colds at present.*

TASHI *And you doctor, haven't you got ill?*

DOCTOR *Doctors don't get colds. It is the rule for physicians! No, I'm just joking. But it really is the case that we don't catch many illnesses.*

TASHI *You're very fortunate, doctor.*

DOCTOR *It also depends on general health and hygiene.*

TASHI *Yes.*

DOCTOR *I'm writing the name of two medicines here. They'll help a little.*

Dialogue 2

LHAMO *Tenzin, I rang you just before. Didn't you hear?*

TENZIN *No, I didn't hear. Just before I was at the pharmacy.*

LHAMO *Did you buy my medicine?*

TENZIN *Yes.*

LHAMO *That's good. How many pills do I have to take?*

TENZIN *The man told me when I bought them. Then I immediately wrote it on some paper. But . . .*

LHAMO *What is it?*

TENZIN *Hold on, I'm thinking! I thought it was three pills [a day]; two in the morning and one in the evening.*

LHAMO *Are you sure? Otherwise it could be dangerous. This medicine is strong.*

TENZIN *Now I can't remember.*

- LHAMO *Anyway, where is the piece of paper? Show me. Now where are you going?*
- TENZIN *I need to go to the pharmacy again to ask.*
- LHAMO *And the paper?*
- TENZIN *I left the paper at the pharmacy.*
- LHAMO *Oh no, what an individual!*
-

Unit 12

Dialogue 1

- DRIVER *Come on over!*
- DUHO *That doesn't seem like the man from yesterday.*
- SÖNAM *(to the driver) Yesterday we made plans with another driver.*
- DRIVER *He's my colleague. But he can't go to Gyantse today. He sent me in his place.*
- DUHO *We should be careful. This man could con us.*
- SÖNAM *Don't worry Duho. Let me do the talking. (to the driver) We already fixed a price with your colleague yesterday.*
- DRIVER *I don't know anything about this. I wasn't here yesterday. But I'll take you for 300 Yuan.*
- SÖNAM *You're familiar with your way, aren't you? How many hours will it take?*
- DRIVER *It'll take about four hours.*
- SÖNAM *Take us for 250 Yuan.*
- DRIVER *That's not enough. I'll take you for 300. You aren't likely to get another jeep now.*
- SÖNAM *Duho, I should think that's true. We're unlikely to get another jeep. Let's go with him!*
-

Dialogue 2

- DUHO *That man didn't drive well, did he? I had my doubts about him from the start.*
- SÖNAM *It wasn't the driver's mistake.*

- DUHO *Then whose fault was it? What are we going to do if no other vehicles come?*
- SÖNAM *Don't worry! Another vehicle will come.*
- DUHO *But I shouldn't think any will come soon. And then if it snows . . .*
- SÖNAM *So what if it snows? Jeeps can go in the snow.*
- DUHO *But we don't have much to eat. And the place is high up. I can't breathe that well.*
- SÖNAM *Duho, there's nothing we can do. We have to stay here and wait. And we're unlikely to freeze to death [lit. die from the cold] or die from altitude sickness. But if you talk in this way so much it won't help, and definitely creates more tension. Don't think so much. Stay calm!*
-

Unit 13

Dialogue 1

- TSHENOR *Hello! You're Tashi's friend, aren't you? Are you likely to meet Tashi today?*
- DUHO *I'm going to Tashi's place right now.*
- TSHENOR *That's perfect! Do you think that you can take Tashi a message?*
- DUHO *I'll take the message. What's your name 'elder brother'?*
- TSHENOR *I'm called Tsewang Norbu. Please tell Tashi this: I [had] said that I would transport those things of Tashi's to the capital tomorrow. But something has cropped up at home, and I don't think I can go tomorrow. But 'Uncle' Thubten is going tomorrow. He says he'll transport those things. And [Tashi] needs to take them to his [Thubten's] place soon, because he says that he's going early tomorrow. Please tell Tashi this.*
- DUHO *Hold on a minute please. You've said a lot, elder brother. I haven't got it all. What are the things [you mentioned]?*
- TSHENOR *This isn't important. Tashi will know.*
- DUHO *Well who is the one who said that he'd transport those things? Is it elder brother or uncle Thubten?*

- TSHENOR *First, I said I'd transport them. But now uncle Thubten says he will.*
- DUHO *So Tashi doesn't need to go [anywhere] does he?*
- TSHENOR *Please listen carefully. Uncle Thubten is the one going to the capital, not Tashi. But Tashi's things have to be taken to uncle Thubten's place. If they're not taken there, uncle Thubten won't be able to transport them, will he?*
- DUHO *Now I've understood! I'll deliver Tashi that exact same message.*
- TSHENOR *(as Duho walks away) I wonder . . .*

Dialogue 2

- LHAKPA *Hey Tshering; what are you thinking about?*
- TSHERING *I'm not thinking. You see those two people behind us. I'm listening to them talking.*
- LHAKPA *What language are they speaking in?*
- TSHERING *I don't know. First I thought that it was Chinese. But hold on . . .*
(he listens again) I think that it's probably Japanese.
- LHAKPA *I wonder what they're talking about.*
- TSHERING *How should I know? I don't know Japanese. Oh, they're looking at us.*
- TOURIST *ta-si the-re.*
- LHAKPA *What? What did he say?*
- TSHERING *You fool! He's saying 'hello' [tāshi-tele'] to us, isn't he? Say 'hello' back to them.*
- LHAKPA *Hello, where are you from?*
- TSHERING *What? They're foreigners. Of course they're not going to understand Tibetan.*
- LHAKPA *No. Our language and theirs are quite similar. Kelzang told me that there's hardly any difference between the ways we count.*
- TSHERING *That's fine then; you can sit there counting together!*
- LHAKPA *Don't make fun of me.*
-

Unit 14

Dialogue 1

MANAGER *Are you making the arrangements with the car, Dönthup?*

DÖNTHUP *That goes without saying ['Manager'].* That's our responsibility. You shouldn't concern yourself with that. Listen; the abbot has said that he'll go as soon as the assembly is over tomorrow, didn't he? If that's the case, I'll bring the car here early in the morning and wait. Is it all right if I leave it by the [monastery] gate?*

MANAGER *Yes, that's fine.*

DÖNTHUP *All right; and at what time does the abbot say he [wants to] come back here?*

MANAGER *This I don't know. Dönthup, do you know the abbot's main attendant?*

DÖNTHUP *Yes, I do.*

MANAGER *Please ask him. Apart from that, if you're not able to make the arrangements with the vehicle tomorrow Dönthup, it doesn't matter. We can send the monastery vehicle.*

DÖNTHUP *Please don't say that. You shouldn't worry at all about the car. Tomorrow my brother/relation won't be involved; he is totally unreliable. He embarrassed the whole family before. If it doesn't work out well this time . . .*

* Some titles won't be translated in these final dialogues; there is no comfortable way to render them in English.

Dialogue 2

TENPA *May I come in? Haven't you recognised me? I'm Tenpa. I used to be Gen Wangdu's disciple . . .*

GEN PASANG *Tenpa? Oh yes. We haven't met for so many years. Now you arrive out of the blue . . . What is this?*

TENPA *This is something for 'teacher' [i.e. you].*

GEN PASANG *Are you giving it to me? Okay.*

TENPA *I haven't been to the monastery for about ten years.*

- GEN PASANG *What happened back then? You went home. Then why didn't you come back?*
- TENPA *At that time the situation at home was difficult. Mother was old. In fact she needed help [a companion], and there were no other relatives [there]. Before I left the monastery, I should have told Gen Wangdu about this situation. But I thought Gen Wangdu wouldn't grant me permission to leave, so I didn't tell him. I stayed helping my mother for two years. But then she died. I thought that if I came back to the monastery, I wouldn't be readmitted. I should have gone to visit Gen Wangdu, but I was embarrassed. But now it is too late. I really regret it.*
- GEN PASANG *That's in the past. There's nothing that can be done about it now. What are you doing these days? Have you got a wife?*
- TENPA *I am doing a little trading. I've been married for four years. And we have a daughter.*
- GEN PASANG *This isn't a good time [i.e. things are bad]. But Tenpa, act kindly. Treat your child and wife well. When you trade, act honestly. And when you have time, make religious offerings.*
-

Unit 15

Dialogue 1

- GEN ZÖPA *'Madam' tell me. The government worker . . . (two young monks burst in) Hey, you two, behave!*
- LADY *Oh, a new monk. Where's he from? What is your name?*
- THUPTEN *My name . . . my name is Thupten.**
- JINPA *Hahaha, this youngster is really amusing.*
- GEN ZÖPA *Be quiet! I suppose you taught him that. (To the woman) poor thing! They don't have honorific in their dialect. He doesn't know how to speak it. The other young monks mock him. They purposely teach him incorrect honorifics. Jinpa, did you teach him that?*

- JINPA *I didn't teach him. I told him this: he should listen when seniors speak, and imitate them. Isn't that right?*
- GEN ZÖPA *Don't be cheeky! Jinpa, you've got things to do at the market haven't you? Go and do them! There are some things on that table over there. They're to take to Uncle Pema's. And there are letters to collect from him. Now go!*
- JINPA *There's lots of things to be taken, aren't there? I should think I'll need a helper. Am I allowed to take him? Please!*
- GEN ZÖPA *Him? If you are planning to take him, you'll need to request permission from the disciplinarian. And come straight back! Don't go wandering off anywhere!*
- JINPA *Yes. Thupten, would you do me the honour of accompanying and assisting?*
- THUPTEN *I assist . . . I go . . . co-cu yä.*
- GEN ZÖPA *Don't speak your dialect here, people won't understand. Jinpa, teach him the language properly!*

* He accidentally uses honorific language for himself.

Dialogue 2

- YESHE *Oh, so you two had a quarrel?*
- DUHO *I didn't quarrel with her. The one quarrelling was Lisa. I met a foreigner yesterday. He says he buys old Tibetan things here, and then sells them abroad. He doesn't know Tibetan, so I helped him when he bought some things. But when I told Lisa, she lost her temper, and spoke harshly to me.*
- YESHE *What did she say?*
- DUHO *She said many things. For example, she said that those people are conning poor Tibetans. And helping them is damaging to Tibetan culture. And if one knows Tibetan well, one should use it wisely. Yeshe, I assisted him. That's being helpful to someone, isn't it?*
- YESHE *Why are you saying that?*
- DUHO *I like to have fun. I like to spend time with friends. But according to Lisa, I'm wasting all my time. Yeshe, what type of person would you say I am?*

YESHE *I'd say you're happy-go-lucky.*

DUHO *Lisa wants to study Tibetan religion and culture. But me . . . Yeshe, drinking and talking with one's companions; isn't that also Tibetan culture?*

YESHE *It's custom.*

DUHO *She said this: if one knows the language, one has a responsibility to study the religion and culture. Yeshe, what's your opinion about that?*

YESHE *I don't have any opinion about that. But what I think is that the beer doesn't taste so good if you go on about such things.*

DUHO *I can hear something outside. There is shouting, and I think someone is crying.*

YESHE *Ignore it. There's nothing we can do. Sit down and have some more beer . . .*

Tibetan-English glossary

The number after each entry is the unit in which the word is introduced.

Verb key

I – intentional; NI – non-intentional

S – used with the agentive particle (**cheṭa**)

H – general honorific; hu-H – ‘humble’ honorific; hi-H – high honorific (verbs not marked with H, etc. belong to the ordinary register)

Following tradition, verbs are listed under their present form (there is no concept of an infinitive). If only one form is listed, the verb’s past, present, and future forms are the same. The past form (when differing from the present) is listed next. The future form of many verbs is identical to the present one; when it differs, this future form appears last.

Word order key

Entries are arranged according to the alphabet, but not in a left to right order. They are primarily listed according to their first syllable’s *central letter*. The elements are then introduced, in cycles, in this order: suffix – vowel marker – subscript – prefix – superscript. So when words with the central letter alone are exhausted, those with just a central letter and suffix are introduced. Next, those with a central letter, suffix, and vowel marker are introduced, etc.

ཀ

ཀི་ལོ། **kīlo** kilogram (from English) 10

ཀུ་ཤུ། **kūshu** apple 9

ཀོ་ཚེ། **kōtse** chopsticks 9

ཀྱི། **ki** (genitive-particle) 7

ཀྱིན་མོག། **ṭimo** steamed bread 9

ལྔ་ཀོར། **lākor** zero 3

ལློག་པ། **lōkpa** to read

བསྐྱབས་པ། བསྐྱབས་པ། (S/I) 11

དཀའ་ལས་ཁག་པོ། **kāle-khākpo** difficult
10

དཀར་པོ། **kārpo** white 6

དཀར་ཡོལ། **kāryöl** porcelain cup/bowl
9

དཀྱིལ་(ལ)། **kyīl** centre of/amidst 12

བཀའ་འདྲི་གནང་བ། **kāñṭi-nāngwa** to
ask (H/S/I) 14

བཀའ་སློབ། **kālop** advice (H) 15

བཀའ་སློབ་གནང་བ། **kālop-nāngwa** to
bestow advice (H/S/I) 15

བཀའ་སློབ་ལྟུ་བ། **kālop-shuwa** to
request/accept advice
(hu-H/S/I) 15

བཀྱ་ཤེས་བདེ་ལེགས། **tāshi-tele'** 'hello'/
greetings 2

ཀང་། **kāng** piece/item (measure
word) 9

ཀང་པ། **kāngpa** foot/leg 11

ཀང་བལྟུགས་ནས། **kāngtsuk-nā** on
purpose 15

ཀུན་མ། **kūma** thief 11

ཀུབ་བཀྱག། **kūpkyak** chair 5

ཀུགས་པ། **kūkpa** fool/idiot (*lit.* mute)
13

ཀླན་གྲགས་ཆེན་པོ། **kāṭhak-chēnpo**
famous/prominent 3

ཀླན་རྒྱག་པ། **kā-kyapa** to shout
(S/I) 8

ཀླན་ཆ་ཅི་གོས་མོལ་གོས།
kācha-cīṭömöṭö' banter 6

ཀླན་ཆ་འདྲི་བ། **kācha-ṭiwa** to ask (S/I)
10

ཀླན་ཆ་བྱེད་པ། **kācha-chepa** to
negotiate/discuss a plan (S/I) 12

ཀླན་ཆ་བཤད་མཁན། **kācha shā-nyän**
the one who speaks/the speaker
13

ཀླན་གཏོང་བ། **kā-tāngwa** to call to;
invite (S/I) 8

ཀར་མ། **kārma** minute 4/8

སྐྱུ་མཁྱེན། **kūkyi** please! (usually when
pleading) 15

སྐྱུ་ཉོད། **kūtō'** back (of body; H) 11

སྐྱུ་ཞབས་ལགས། **kūsho'-la:** (address
for monks and some officials) 14

སྐྱུ་གཟུགས། **kūsuk** body (H) 11

ཀོར། **kōr** about 9

ཀྱིད་པོ་གཏོང་བ། **kyīpo-tāngwa** to have
a good time (S/I) 15

སྐྱུག་པ་སྐྱུག་པ། **kyūkpa-kyūkpa** to
vomit

ལྷོ་བསྐྱབས་པ། ལྷོ་བསྐྱབས་པ། (S/NI) 11

ཀྱེད་མན། **kyēmān** woman; wife 4

ཀྱེལ་བ། **kyelwa** to transport/carry
བསྐྱུལ་བ། (S/I) 12

ཀྱོན། **kyōn** fault; defect/harm 12

ཀྱོན་པ། **kyōnpa** (honorific version of
the verbaliser རྒྱག་པ། **kyapa**) 14

སྐྱོན་འཇུགས་པ། **kyön-tsūkpa** to
criticise/blame ་་་བཟུགས་པ།
་་་གཟུགས་པ། (S/I) 12

སྐ། **tā** hair 11

ཁ

ཁ། **khā** mouth 11

ཁ་སྐྱེམ་པ། **khā-kōmpa** to be thirsty
(NI) 11

ཁ་ཆེ། **khāche** Muslim 2

ཁ་བཏགས། **khāta** Tibetan silk ‘scarf’
(gen. white, signifying
auspiciousness) 10

ཁ་དཔར། **khāpar** phone 2

ཁ་དཔར་གཏོང་བ། **khāpar-tāngwa** to
phone (S/I) 8

ཁ་བ། **khāwa** to smell (NI) 11

ཁ་ལག **khālak** food (meal) 5

(མོ་ཏེ་འི་)ཁ་ལོ་བ། (**moṭä:**) **khālowa**
driver 8

ཁ་ཤས། **khāshä** several 4

ཁག་ཁག **khāka** different 4

ཁག་པོ། **khākpo** difficult 6

ཁང་པ། **khāngpa** house/building 2

ཁང་མིག **khāngmik** room 5

ཁམས། **khām** the Tibetan province
3

ལྷ་སྐྱིམ་པོ། **khūsimpo** quiet 4

ལྷག་གྲོག **khūkyok** isolated 6

ལེ་བཟང་། **khēpsang** profit/gain 10

ལེ་གཙང་། **khētsang** en suite/separate
5

ལོ་རང་། **khōrang** he (non-polite) 2

ལོ་རང་གི། **khōrang-ki** his 3

ལོང་། **khōng** he; she (polite);

(polite address, for attracting
someone’s attention) 2

ལོང་གི། **khōng-ki** his; hers (polite) 3

ལོང་ཚོའི། **khōng-tshö:** their; theirs
(polite) 3

ལྷད་པར། **khyēpar** difference 10

ལྷི། **khyī** dog 2

ལྷེད་རང་། **khyērang** you (polite) 2

ལྷེད་རང་གི། **khyērang-ki** your/yours
(singular) 3

ལྷེད་རང་གཉིས། **khyērang-nyī** you (two) 3

ལྷེད་རང་ཚོའི། **khyērang-tshö:** your/
yours (plural) 3

ལྷོ་ག **khyōka** husband 4

ལྷོད། **khyō** you (non-polite or
intimate) 2

ལྷོན་ནས། **khyōnnä** (emphatic;
negation) 14

ལྷལ། **ṭhāl** tax/duty 11

ལྷོམ། **ṭhōm** market 8

ལྷོམ་ས། **ṭhōmsa** market-place 6

མཁན། **nyän/khän** the one who . . . 13

མཁན་པོ། **khānpa** abbot 14

མཁྱེན་པ། **khyēnpa** to know/to
understand (H/S/NI) 14

འཁྱུག་པ། **khyākpa** to feel cold
(persons) འཁྱུགས་པ། (NI) 12

འཁྱུམས་འཁྱུམས། **khyāmkyam** a
wander/stroll around 7

འཁྱེར་བ། **khyērwa** to carry/take

ཁྱེར་བ། (S/I) 9

འཁྱིད་པ། **ṭhīwa** to bring/take ཁྱིད་བ།
(S/I) 14

འབྲེས། **ṭhī'** beside/next to 4

འཇུག་པོ། **ṭhūkpo** lively/exciting 6

ག

ག་གི། **khaki** which? 3

ག་དུས། **khathü'** when? 2

ག་འདྲ། **khanta** how? 5

ག་འདྲ་སྟེ། (or ག་འདྲ་ཟེར།) **khantäs**
how? (for actions) 8

ག་ནས། **khänä** where from? 3

ག་པར། **khawa:** where? 4

ག་པར། **khā:wa** (*lit.* 'where?' used
to deny or call into doubt an
assertion) 10

ག་པར་ག་པར། **khā:wa-khawa**
(emphatic denial) 7

ག་ཚོད། **khātshō'** how many/how
much? 3

ག་རེ། **khare** what? 2

ག་རེ་བྱས་ནས། **khare-chänä** why? 7

ག་རེ་ཟེར། **khare-sa** (speech-filler);
what does he/she/it say? 13

ག་ལེ། **khale** gently/leisurely 5

ག་ལེར་ཕེབས། **khale:-phēp** goodbye!
(wished by someone staying) 5

ག་ལེར་བཀུགས། **khale:-shu:** goodbye!
(wished by someone departing) 5

གང་། **khang** one 9

གང་ཡང་། **khä:** nothing (with neg.
verb); anything/any (with affirm.
verb) 6

གང་ཡིན་ཟེར་ན། **khangyin-serna**
because 8

གང་ཤེས། **khangshē'** I've no idea! 6

གངས་རྒྱུག་པ། **khang-kyapa** to snow
(NI) 12

གངས་གཏོང་བ། **khang-tāngwa** to
snow (NI) 12

གང་མོ་སློང་བ། **khāmo-lāngwa** to
amuse

་་་བསྐྱངས་པ། ་་་བསྐྱང་བ། (S/I) 15

གར། **ka** (conjunction) 9

གལ་ཆེན་པོ། **khäl-chēnpo** important 10

གས། **kä** (question-particle for **tu'**) 4

གི། **ki** (genitive-particle) 7

གུང་ལ་ཕུག། **khung-laphūk** carrots 9

གུང་སེང་། **kungseng** holiday 7

གུས་ཞབས། **khushap** respect 14

མོ། **kho** (number-particle for 91–99) 3

མོ་བ། **khowa** to hear (S/NI) 11

མོང་ཁེ་པོ། **khong-khēpo** cheap 10

མོང་སྐྱིག་པ། **khong-ṭikpa** bargaining/
settling a price (S/I) 10

མོང་ཆེན་པོ། **khong-chēnpo** expensive
4

མོང་ཚད། **khongtshä'** price 10

མོས་ཐུང་། **khöthung** trousers 10

མུ། **khya** (number-particle for 81–89)
3

མུ་ཀི། **ki** (genitive-particle) 7

མུང་། **khyong** loss (financial, etc.) 10

མུན་པ། **khönpa** to wear (S/I) 10

མུ་སྐྱིག་བྱེད་པ། **ṭatik-chepa** make
preparations/get ready (S/I) 8

མུ་མ་སྐྱིག་པ། **ṭa:-matik** unfortunate
events/mishaps 12

མུང་མོ། **ṭhangmo** cold 5

མུང་ཚལ། **ṭhangtshäl** salad 9

- གྲངས་ཀྱི་རྒྱུག་པ། **ṭhangka-kyapa** to
 count (S/I) 13
 རྩི། **ṭhi** knife 9
 རྩོགས་པོ། **ṭhokpo** friend 3
 རྩོང་ཁྱེར། **ṭhongkhyer** town 6
 རྩོང་གསེབ། **ṭhongsep** village 6
 རྩོད་ཚིག། **ṭhokhok** stomach 9
 རྩོད་ཚིག་རྒྱུགས་པ། **ṭhokhok-kyakpa** to
 be full (stomach) རྩོད་ཚིག་རྒྱུགས་པ། རྩོད་
 རྩོགས་པ། (NI) 11
 རྩོད་ཚིག་ལྷོགས་པ། **ṭhokhok-tōkpa** to
 be hungry (NI) 11
 རྩོད་ཚིག་བཤལ་བ། **ṭhokhok-shālwa** to
 have diarrhoea (NI) 11
 རྩོལ་བ། **ṭhōlwa** to end (for gatherings:
 NI) 14
 ལྷ་པ། **ṭhawa** monk 6
 ལྷ་བ། **lāwa** to hire ལྷས་པ། **lāwa** (S/I)
 12
 ལྷང་ཤ། **lāngshā** beef 9
 ལྷིང་ཁ། **līngka** picnic 6
 ལྷོ་རྒྱུག་པ། **lō-kyapa** to cough (NI) 11
 དགའ་བ། **ka:** prefer 6
 དགའ་པོ། **kapo** to like 6
 དགའ་པོ། **kawo** partner (boyfriend/
 girlfriend) 3
 དགའ་ཤོས། **kashō'** favourite 6
 དམ། **ku** nine 3
 དགོ་སྐྱོས། **kekō'** monastery
 disciplinarian 15
 དགོ་སྐྱོས། **kekän** teacher 2
 དགོ་སྐྱོས། **keṭhuk** disciple 14
 དགོ་བཤེས། **keshe'** (person with
 specific monastic degree) 14
 དགོང་དག། **kongthak** evening/night 8
 དགོངས་དག། **kong:tha** sorry! 6
 དགོང་དྲོའི་ཁ་ལག། **kongthö:-khālak**
 evening meal 9
 དགོངས་པ་གནང་བ། **kongpa-nāngwa**
 to grant permission (H/S/I) 14
 དགོངས་པ་ལྷུ་བ། **kongpa-shuwa** to
 request permission (hu-H/S/I) 15
 དགོངས་པ་རྫོགས་པ། **kongpa-tsokpa** to
 die (hi-H/NI) 14
 དགོན་པ། **komba** monastery 4
 དགོས་པ། **kōpa** to need/want (modal
 verb) 9
 མགོ། **ko** head 11
 མགོ་སྐྱོར་གཏོང་བ། **kokor-tāngwa** to
 deceive (S/I) 12
 མགོ་ན་བ། **ko-nawa** to have a
 headache (NI) 11
 མགོ་ཡུ་འཁོར་བ། **koyu-khōrwa** to feel
 dizzy (NI) 11
 མགྱོགས་པོ(ར)། **kyokpo** quickly/soon 12
 མགྱོན་ཁང་། **tönkhang** hotel/
 guesthouse 4
 འགོ་ནས། **konä** again 11
 འགོ་བ། **khōpa** to contract (illness)
 འགོས་པ། (NI) 11
 འགོར་བ། **korwa** to take time (NI) 9
 འགྱོད་པ་སྐྱེ་བ། **kyōpa-kyēwa** to regret
 (NI) 14
 འགྲམ། **ṭam** next to 14
 འགྲལ་སྐྱོད། **tülkyö'** travel 12
 འགྲོ་བ། **towa** to go འགྲོན་པ། **chīnpa** (I) 7
 འགྲོངས་པ། **ṭhongwa** to die འགྲོངས་པ།
 (H/NI) 14

མན་འཁོགས། **kānkhōk** elderly/old
(person) 4

མན་པ། **kānpa** elder; older

མན་ལགས། **kān-la:** (address for
teacher) 14

རྒྱ་གར། **kyakar** India 3

རྒྱ་ལྷག **kyathuk** type of noodles/soup
9

རྒྱ་ནག **kyanak** China 3

རྒྱ་མ། **kyama** (a measure of weight:
about 500g/1.1 pounds) 10

རྒྱ་མི། **kyami** Chinese (person) 3

རྒྱ་རིགས། **kyarik** Chinese (Han) 3

རྒྱ་སེ། **kyase** rose 13

རྒྱག་པ། **kyapa** (verbaliser)

བརྒྱབ་པ། བརྒྱག་པ། (I) 8

རྒྱག་པ། **kyapa** (verbaliser)

བརྒྱབ་པ། རྒྱག་པ། (NI) 8

རྒྱབ། **kyap** behind 4

རྒྱབ་འདྲེ་རྒྱག་པ། **kyamṭe-kyapa** to
quarrel (S/I) 15

རྒྱབ་ལོགས། **kyaplo:** behind 4

རྒྱལ་ཁབ། **kyälkhap** country 3

རྒྱལ་སྐོ། **kyälko** gate 14

རྒྱལ་སྐོ། **kyantse** a Tibetan town 12

རྒྱལ་ས། **kyälsa** capital city 13

རྒྱུ་ཇ། **kyupcha** material(s) 10

(རྒྱུ་)ལྷགས་པོ། **(kyu-)chūkpo** wealthy 3

རྒྱགས། **kyuk** go! 7

རྒྱགས་སྒྲོད། **kyuktö'** test/exam 6

རྒྱལ། **kyü'** familiar with 12

མང་། **kang** on top/above 4

མལ་པ། **kälpa** back 11

རྒྱག་པ། **kukpa** to wait (S/I) 8

མེ་འཁྱུང། **kekhung** window 2

མོ། **ko** door 2

མོ་རྒྱག་པ། **ko-kyapa** to close the door
(S/I) 12

མོང་། **konga** egg 9

མོར་མོ། **kormo** (denomination of
money) 5

མཐོག་བྲིམས། **tikthim** rule(s) 11

མཐོག་འཇུགས། **tiktsuk** rules/regime 6

འབྲིམ་འགྲུལ་ཁང་། **timtul-khang** travel
agent 8

འགྲོ། **to** let's go! 7

བརྒྱད། **kyä'** eight 3

ང

ང་། **nga** I/me 2; **nga** (number-
particle for 51–59) 3

ང་གཉིས། **nga-nyī'** we/us (two) 3

ང་ཚོ། **ngantsho** we/us 2

ང་ཚོའི། **ngan-tshö:** our/ours 3

ང་འང་། **ngarang** I/me 2

ང་ལ། **nga-la** for me 5

ངའི། **ngä:** my/mine 3

ངུ་བ། **nguwa** to cry ལུས་པ། (I) 15

ངོ་མཐོན་པ། **ngokhyēnpa** to know/
recognise a person (H/S/NI) 14

ངོ་ཚ་བ། **ngotshāwa** shame 14

ངོ་ཚ་པོ་བཟོ་བ། **ngotshāpo-sōwa** to
embarrass/shame (S/I) 14

ངོ་ཤེས་པ། **ngōshēnpa** acquaintance
3; **ngo-shēpa** to recognise/know
someone (S/NI) 13

ངངངས་སྐྱག་བྱེད་པ། **ngāmṭak-chepa** to
be anxious (NI) 12

དངོས་གནས། **ngōnā'** really; seriously;
real 3

དངོས་གནས་བྱས་ན། **ngōnā-chāna** in
fact 14

མངག་པ། **ngākpa** to order (food, etc.)
མངགས་པ། (S/I) 9

མངར་མོ། **ngārmo** sweet (taste);
sweet dishes (desserts, etc.) 9

ལ། **ngā** five 3

ལ་བརྒྱ། **ngāpcu** fifty 3

ལ་པོ་ནས། **ngāpo-nā** early on 14

ལ་པོ། **ngāpo** early 7

ལ་མ། **ngāma** former 7

(སྒོ་)ཚལ། **(ngō-)tshāl** vegetable 9

སྒོན་པོ། **ngōnpo** blue (but also the
colour of vegetation) 6

སྒོན་ལ། **ngān-la** before 8

ཅ

ཅ་ལག **cālak** thing (manmade, mainly
small items) 10

ཅོ་ཅོ། **cōco** elder brother 4

ཅོག་ཅོ། **cōktse** table 5

གཅིག **cīk** one 3; something/
someone/somewhere 6/8

གཅིག་གཉིས་ཅམ། **cīknyī'-ts** one or
two 5

གཅིག་པ། **cīkpa** the same 10

གཅོར་བ། **cārwa** to approach (used
for visiting) བཅར་བ། གཅར་བ།
(hu-H/I) 14

བརྒྱ། **cū** ten 3

བརྒྱ་དགུ། **cūrku** nineteen 3

བཅོ་བརྒྱད། **cōpkyä'** eighteen 3

བཅོ་ལྔ། **cōngā** fifteen 3

བརྒྱ་གཅིག **cūcīk** eleven 3

བརྒྱ་གཉིས། **cūnyī'** twelve 3

བརྒྱ་དྲུག **cūṭhuk** sixteen 3

བརྒྱ་བདུན། **cūptün** seventeen 3

བརྒྱ་བཞི། **cūpshi** fourteen 3

བརྒྱ་གསུམ། **cūksūm** thirteen 3

ལྷམ་སྐྱེ་འབས། **cām kūsho'** (address: for
women of aristocratic origin) 15

སྒྲེ་ལེ། **cēle** tongue 11

ཆ

ཆ། **chā** pair 10

ཆ་ཚང་། **chātshang** complete/all 5

ཆང་། **chāng** beer 6

ཆང་ཁང་། **chāngkhang** pub/drinking
place 6

ཆང་ས་རྒྱག་པ། **chāngsa-kyapa**
to get married (S/I) 8

ཆམ་པ། **chāmpa** a cold 11

ཆམ་པ་རྒྱག་པ། **chāmpa-kyapa** to have
a cold (NI) 11

ཆར་པ་རྒྱག་པ། **chārpa-kyapa** to rain
(NI) 12

ཆར་པ་གཏོང་བ། **chārpa-tāngwa** to
rain (NI) 12

ཆིབས་བསྐྱར་གནང་བ། **chīpkyur-nāngwa**
to come/go (hi-H/I) 14

ཆུ། **chū** water 2

ཆུ་ཁང་། **chūkhang** bathroom 5

ཆུ་ཚོད། **chūtshö'** hour; timepiece
(clock, watch, etc.) 8

ཆུ་ཚོད་དྲུག་པ། **chūtshö'-ṭhukpa** six
o'clock 8

རྩུང་རྩུང་། **chūngchūng** small 5
 རྩུང་དྲག **chūng-ṭhak** too small 10
 ཆེ་དྲག **chē-ṭhak** too large 10
 ཆེ་བ། **chē:** bigger/larger/greater 5
 ཆེན་པོ། **chēnpō** large/major/great 4
 ཆོག་པ། **chōkpa** to be all right 14;
 allowed (modal verb) 15
 ཆོས་ལགས། **chō'-la:** (polite address to
 nun) 14
 མཚོད། **chō'** please eat!/please drink!
 5
 མཚོད་འབུལ་བྱ་བ། **chōnpül-shuwa** to
 make religious offerings (S/I) 14
 འཆི་བ། **shīwa** to die ཤི་བ། འཆི་བ། (NI)
 12

ཇ

ཇ། **cha** tea 3
 ཇ་ཁང་། **chakhang** teahouse 4
 ཇ་དམ། **chatham** thermos 6
 ཇག་པ། **chakpa** robber/bandit 12
 ཇུས་གཏོགས་བྱེད་པ། **chutōk-chepa** to
 interfere; to be involved (S/I) 14
 ཇོ་ལགས། **chōla:** elder brother 4
 མཇལ་བ། **cälwa** to meet (hu-H/NI) 14
 མཇལ་གར་བཅར་བ། **cälka-cārwa** to go
 to meet (hu-H/I) 14
 མཇལ་ཡོང་། **cäl-yong** see you! 8
 འཇོག་པ། **shakpa** to put
 བཞག་པ། གཞག་པ། (S/I)
 ཇེད་པ། **ce'pa** to forget བཇེད་པ། (S/NI)
 11
 ལྗང་གྲ། **canku** green 6
 ལྗགས། **cak** tongue (H) 11

ཉ

ཉ། **nya** fish (live)
 ཉ་ཤ། **nyashā** fish (flesh) 9
 ཉན་པ། **nyānpa** to listen མཉན་པ།
 (S/I) 9
 ཉལ་བ། **nyälwa** to lie down
 (particularly for sleep: I) 7
 ཉི་གདུགས། **nyituk** umbrella 15
 ཉི་མ། **nyima** sun 2
 ཉི་མ་ལྗོན་པ། **nyima-tānpa** to be sunny
 (NI) 12
 ཉི་ཤུ། **nyishū** 3
 ཉི་འོང་གི་སྐད། **nyihong-ki kā'**
 Japanese (language) 13
 ཉིན་གུང་ཁ་ལག **nyinkung-khālak**
 lunch 9
 ཉིན་མ། **nyima** day 3
 ཉུང་ཉུང་། **nyungnyung** few 5
 ཉེན་ལ། **nyenkha** danger/risk 11
 ཉོ་ཆ་རྒྱུག་པ། **nyopcha-kyapa** to shop
 (S/I) 8
 ཉོ་བ། **nyowa** to buy ཉོས་པ། **nyōwa**
 (S/I) 10
 ཉོབ་པ། **nyopa** to be bored/listless
 (NI) 12
 གཉེད་སྲུག་པ། **nyī' khūkpa** ་་་སྲུགས་པ།
 to fall asleep (NI) 11
 གཉེས། **nyī'** two 3
 གཉེས་ཀ། **nyī'ka** both 4
 གཉེས་པ། **nyī'pa** second 8
 གཉེར་པ། **nyērpa** 'manager' 14
 མཉམ་དུ། **nyāmtu** together 4
 ཉེང་བ། **nyīngpa** old 5
 ཉེད་པ། **nyēpa** to find (NI) 11

སྒྲོང་གཅོས་པ། **nyā'-tsēwa** to ridicule
གཅོས་པ། (S/I) 13

སྒྲོན་པོ། **nyānpō** pleasant (sounding)
6

སྒྲོན་མཚོག། **nyēncok** ear (H) 11

སྒྲིང་རྗེ་པོ། **nyīng-cepo** attractive 5

སྒྲིང་རྗེ། **nyīngcē:** exclamation of
sympathy) 9

སྒྲིང་བ། **nyūngwa** to be ill བསྒྲིངས་པ།
བསྒྲིང་བ། (H/NI) 11

༧

ཏྲག་ཏྲག། **tākāk** exact/precisely 13

ཏྲོག་ཅམ། **tēts** slightly; a bit 4

གཏན་གཏན། **tāntān** definitely 12

གཏོང་བ། **tāngwa** to send བཏང་བ།
གཏང་བ། (S/I); verbaliser 8

གཏོང་གནང་བ། **tāng-nāngwa**
(honorific of verbaliser གཏོང་བ།)
14

ཏྲ་བ། **tāwa** to watch/look at བཏྲས་པ།
tāwa བཏྲ་བ། (S/I) 10/11

ཏྲ་མོ། **tāmo** spectacle/performance
(either live or seen on screens)
8

ཏྲོས། **tō'** look! 6

ཏྲངས། **tāng** the way/style (of doing
something) 13

ཏྲབས་བདེ་པོ། **tāptepo** convenient 4

ཏྲན་པ། **tēnpa** to consult བཏྲན་པ། (S/I)
11

ཏྲོང་པ། **tōngpa** empty; free (for time
and availability) 5/8

ཏྲོང་ཐུང། **tōthung** shirt/blouse 10

ཏྲོན་པ། **tānpa** to show བཏྲན་པ། (S/I) 11
བཏྲན་པོ། **tānpō** reliable 14

ཐ

ཐག་ཉེ་པོ། **thā-nyepo** near 4

ཐག་རིང་པོ། **thā-ringpo** far 4

ཐང་ཆད་པ། **thāng-chāpa** to be tired
(NI) 12

ཐབ་ཚང་། **thāptsang** kitchen 9

ཐུག་པ། **thūkpa** noodles and noodle
dishes; soup and broth 9

ཐུག་པ། **thūkpa** to meet (NI) 13

ཐུགས་ཐྲལ་གནང་བ། **thūkthäl-nāngwa**
to worry/concern oneself (H/NI)
14

ཐུགས་རྗེ་ཆེ། **thūce-chē** 'thank you' 2

ཐུང་ཐུང་། **thūngthūng** short 5

ཐུབ་པ། **thūpa** to be able/can (modal
verb) 12

ཐུར་མ། **thūrma** spoon 9

ཐོག་ **thōk** in (i.e. a language); about
13

ཐོག་ག། **thōka** upstairs 5

ཐོག་རྒྱུག། **thōkyap** all of a sudden 14

ཐོག་ལ། **thōk-la** on/by (for transport)
8

མཐུན་རྐྱེན། **thūnkyen** facilities 5

མཐོ་པོ། **thōpo** high 5

མཐོང་བ། **thōngwa** to see (S/NI) 11

འཐུང་བ། **thūngwa** to drink
བཏུངས་པ། བཏུང་བ། (S/I) 9

འཐུང་ཡས། **thūngyā** a drink 9

འཐེན་ཐུག། **thēnthūk** soup (with
flattened noodles) 9

འཐོན་པ། **thōnpa** to leave/depart
ཐོན་པ། (l) 14

ད

ད། **tha:** so/now (speech-filler) 9/10
ད་གིན། **thāncin** just before/just now
4

ད་ལྟ། **thanta** now/at present 4

ད་ལན། **thalän** this time 14

ད་ལོ། **thalo** this year 7

དང་། **thang** 'and' 4

དང་། **thang** (affix for requests, etc.)
5

དང་པོ། **thangpo** first 8

དང་པོ་ནས། **thangpo-nä** from the
start 12

དམ་པོ། **thampo** strict; tight 6

དུག་སྒོག། **thuklök** clothes 10

དུས། **thü'** when 6

དུས་ཚོད། **thütshö'** time 8

དུས་ཚོད་སྐྱེལ་བ། **thütshö'-kyälwa** to
spend time ་་་་བསྐྱེལ་བ། (S/l) 15

དེ། **the** that; the 2

དེ་ག་རང་། **thaka-rang** quite right!
10

དེ་ལྟ། **thentä** like that/that way 7

དེ་ཚོ། **then-tsho** those 2

དེབ། **thep** book 2

དེབ་ཚོང་ཁང་། **thep-tshōngkhang**
bookshop 4

དེའི་སྔོན་ལ། **the: ngän-la** before that
8

དེའི་རྗེས་ལ། **thä: ce-la** after that 8

དེའི་ཕྱི་ལ། **the: tsā-la** next to that 4

དེས། **thä:** there 4

དོ། **tho** two 9

དོ་དགོང་། **thokong** this evening 8

དོ་པོ། **thopo** baggage 5

དོགས་པ་ཟ་བ། **thokpa-sawa** to have
doubts/suspicious (NI) 12

དོན། **thön** (number-particle for
71-79) 3

དྲག་པ། **thakpa** recover (NI) 11

དྲག་(་བ)། **thak'** too 10

དྲང་པོ། **thangpo** honest 13

དྲང་པོ་བྱེད་པ། **thangpo-chepa** to act
honestly (S/l) 14

དྲན་པ། **thänpa** to remember; to think
(S/NI) 11

དྲི་བ་གཏོང་བ། **thiwa-tāngwa** to ask
a question (S/l) 13

དྲི་མ། **thima** smell 11

དྲུག། **thuk** six 3

དྲོ་པོ། **thopo** warm 5

གདོང་བ། **tongpa** face 11

བདག་པོ། **takpo** owner 3

བདུན། **tün** seven 3

བདུན་ཕྱག། **tünthak** week 3

བདེ་པོ། **tepo** well 2

བདེན་པ། **tenpa** true 3

མདང་དགོང་། **tangkong** last night/
yesterday evening 7

མདུན། **tün** front 4

འདི། **ti** this 2

འདི་ལྟ། **tintä** like that/in that way 12

འདི་ནས། **tinä** from here 4

འདི་པར། **tiwa:** around here 4

འདི་ཚོ། **tin-tsho** these 2

འདིར། **tä:** here 4
 འདུག **tu'** (verb of existence) 4
 འདུག་ག། **tu'-ka** (tag form of **tu'**) 4
 འདུག་མི་འདུག **tu' min-tu'** whether 10
 འདོགས་ཁྱི། **tokkhyi** Tibetan Mastiff 12
 འདོད་(་བ།)། **tö'(-pa)** to wish/to want
 (modal verb) 15
 འདོན་བ། **tönpa** to extract བཏོན་བ།
 བཏོན་བ། (S/I) 12
 འདྲ་པོ། **ṭapo** alike/similar 10
 འདྲ་མི་འདྲ། **ṭa-miṭa** all sorts 6
 ལྷག་ཆགས། **tukcāk** terrible 6
 ལྷེ་དགོ། **terge** Derge (a Tibetan town)
 7
 ལྷེར་ཅོ། **tertse** plate 9
 ལྷོད་བ། **täpa** to stay/live; sit བསྐྱད་བ།
 (I) 7
 བསྐྱད་ས། **täsa** place to stay, etc. 6

ན

ན། **na** if 12
 ན་ཚ། **natsha** illness 11
 ན་བ། **nawa** to be ill (NI) 11
 ནག་པོ། **nakpo** black 3
 ནང་། **nang** inside 4; home 3
 ནང་མི། **nangmi** family 13
 ནང་བ། **nangpa** Buddhist 2
 ནང་བཞིན། **nangshin** the same as 9
 ནང་ལོགས། **nanglo:** inside 5
 ནད་བ། **näpa** patient/sick person 11
 ནམ་རྒྱུན། **namkyun** usually/normally
 10
 ནས། **nä** from 3; (conjunction) 9
 རྗོར་འཁྲུལ། **norṭhül** mistake/error 12

རྗོར་རྒྱུག **norkyok** mistaken 15
 གནང་། **nāng** (affix for requests, etc.)
 5
 གནང་བ། **nāngwa** to do (H/S/I); to
 give (H/S/I); (honorific version of
 verbaliser རྩེད་བ། **chepa**) 14
 གནངས་ཉིན་ལ། **nāngnyinkha** day after
 tomorrow 8
 གནམ་གྲུ། **nāmṭhu** airplane 8
 གནམ་གྲུ་ཐང་། **nāmṭhuthāng** airport 8
 གནམ་གཤིས། **nāmshi'** weather 9
 གནས་སྐྱདས། **nātang** situation 14
 གནས་ཚུལ། **nātshul** situation 14
 གནས་ཚུལ་ཐོན་བ། **nātshül-thönpa**
 something has cropped up 13
 གཞོད་བ། **nō'pa** to harm/damage (NI)
 15
 ལྗ་ཁྱུང་། **nāku** nose 11
 ལྗང་བ་སྦྱིད་པོ། **nāngwa-kyīpo** carefree
 15
 ལྗེ་ལེན་བ། **nēlenpa** receptionist 5
 ལྗོམ་བ། **nūmpa** to smell བསྐྱམས་བ།
 བསྐྱམས་བ། (S/I) 11

པ

པ་ལགས། **pāla:** father 3
 པར་ཆས། **pārche** camera 2
 པས། **pā/wä** (question-particle) 2
 དཔེ། **pē:** exceptionally 6
 དཔེར་ན། **pērna** for example 15
 ལྗུན་རྒྱ། **pīnkyak** relation/sibling 4
 ལྗུས་ཀ། **pūka** quality 10
 ལྗོ་(ལྗོ་)ལགས། **pō(po)la:** grandfather 4
 ལྗུན། **cān** eye (H) 11

ཕྱི་ཟླ། **cīnta** month (of general calendar) 8

ཕྱུལ་སྐྱུ། **tūlku** recognised 'incarnate' 14

ཕྱོད་འཆམ་པ། **tōchāmpa** tourist 13

ཕ

ཕ་གོ། **phāki** that (over there) 2

ཕ་གོར། **phākā:** over there 4

ཕ་མ། **phāma** parents 4

ཕ་ཡུལ། **phāyül** (person's) area/land of origin 3

ཕ་ཡུལ་སྐད། **phāyül-kā'** regional dialect 15

ཕག་ཤ། **phāksha** pork 9

ཕན་ཐོགས་པ། **phānthokpa** to be helpful/useful (NI) 15

ཕན་པ། **phānpa** to be helpful/beneficial (NI) 11

ཕར། **phār** there/away (from here) 14/15

ཕལ་ཆེར། **phālcher** probably 13

ཕེབས། **phēp** come in! (H) 5

ཕེབས་པ། **phēpa** to go; to come (H) 7

ཕོར་པ། **phōrpa** bowl 9

ཕྱག **chāk** arm/hand (H) 11

ཕྱག་ཚོད། **chāktshö'** o'clock (H) 14

ཕྱག་མཇུབ། **chāktsuk** finger (H) 11

ཕྱག་རོགས་གནང་བ། **chākrok-nāngwa** to help (H/S) 15

ཕྱག་ལས་གནང་བ། **chāklā-nāngwa** to work (H/S) 15

ཕྱི་རྒྱལ། **chīkyäl** foreign/abroad 7

ཕྱི་རྒྱལ་བ། **chīkyälwa** foreigner 2

ཕྱི་ཚེས། **chītshe'** date (general calendar) 8

ཕྱི་ལོ། **chīlo:** outside 4

ཕྱུ་པ། **chūpa** traditional Tibetan dress (having male and female versions) 10

ཕུར་བ། **chūra** cheese 9

ཕྱེད་ཀ། **chēka** half 8

ཕུ་བྱ། **phūku** child 4

འཕྱུ་ལད་རྒྱུག་པ། **chālā-kyapa** to mock (S/I) 15

འཕྱོ་བཟླག་གཏོང་བ། **thōla'-tāngwa** to waste (S/I) 15

འཕྱོད་བསྐྱེན་དང་གཙང་སྐྱ། **thōten thang tsāngṭa** health and hygiene 11

བ

བག་ལེབ། **phaklep** bread 9

བར། **phar** between 4

བར་དུ། **pharthu** until 8

བལ་ཡུལ། **phālyül** Nepal 3

བྱ། **phu** boy; 2 son (when preceded by possessive pronoun, etc.) 3

བྱ་མོ། **phūmo** girl 2; daughter (as above)

བྱང་མེད། **phūme'** woman 8

བེད་སྐྱོད་གཏོང་བ། **phēcō-tāngwa** to use (S/I) 15

བོད། **phö'** Tibet 3

བོད་སྐད། **phökā'** spoken Tibetan 8

བོད་སྐད་རྒྱུག་པ། **phökā'-kyapa** to speak Tibetan (S/I) 8

བོད་ཇ། **phöcha** Tibetan tea 6

བོད་པ། **phōpa** Tibetan (person) 2
 བོད་ཚེས། **phōtshe'** date (Tibetan calendar) 8
 བོད་ཟླ། **phōnta** month (Tibetan calendar) 8
 བོད་ཡིག། **phō'-yik** written Tibetan 13
 བོད་རིགས། **phōrik** Tibetan (ethnic group) 3
 བྱ་ཤ། **chashā** chicken (meat) 9
 བྱས་ནས། **chānā** (adverbial phrase) 12
 བྱེད་སྐྱ། **cheṭa** (agentive particle: with the forms ཀྱིས་གིས་གྱིས་ས།) 7
 བྱེད་པ། **chepa** བྱས་པ། to do (S/I); verbaliser (I/NI) 8
 མོ་བ། **thowa** taste (of food, etc.) 15
 ལ་མ། **lāma** lama 14
 ལྷག་པ། **lūkpa** to pour/put in (S/I) 9
 དབྱ། **ū** head (H) 11
 དབྱ་སྐ། **ūṭa** hair (H) 11
 དབྱགས་གཏོང་བ། **ūk-tāngwa** to breathe (I) 12
 དབྱས་གཙང་། **ū'-tsang** Central Tibet 3
 དབྱིན་(ཇི་ཇི་)སྐད། **in(chi:-)kā'** English (language) 13
 དབྱིན་ཡུལ། **inyül** England 3
 དབྱིན་ལན། **inlän** England 3
 འབབ་པ། **pappa** to land བབ་པ། (NI) 8
 འབྲ། **pu** small creature/bug 2
 འབྲུལ་བ། **phülwa** སྐུལ་བ། དབྲུལ་བ། to offer (hu-H/S/I) 14
 འབྲས། **tä'** rice 9
 འབྲས་བཅོས། **tängö'** fried rice 9
 འབྲི་བ། **tiwa** write བྲིས་པ། བྲི་བ། (S/I) 11
 འབྲུག་ཡུལ། **tukyül** Bhutan 3

འབྲེལ་སྐྱ། **telṭa** (genitive-particle) 3/7
 བད་དེ། **pät** extremely 5
 བཟ་སི། **pasi** bus (from English) 4
 བླུག་སྐུབ་དོག་པོ། **büksup-thokpo** narrow
 བླུག་སྐུབ་དོག་པོ་བཟོ་བ། **büksup-thokpo-sowa** to make a situation tense (S/I) 12
 བློང་བ། **cangwa** to study/train
 བློངས་པ།/བློང་བ། (S/I) 10
 བླག་ཁང་། **takhang** post office 4
 བློད་པ། **pi:wa** to feel numb/to lack sensation (NI) 11

མ

མ། **ma** (negating particle) 2
 མ་གྱི། **maki** that (down there) 2
 མ་གྱིར། **makä:** down there 4
 མ་འགྲོ། **ma-to** don't go! 7
 མ་གཏོགས། **matök** only 10
 མ་གཞི་ནས། **ma-shinä** anyway 4
 མ་རེད། **ma-re'** is/are not 2
 མང་པོ། **mangpo** many/much 3
 མང་ཅམ། **mangtsa** some more 9
 མར། **mar** butter 9; down 15
 མི། **mi** person 2; someone/anyone 4
 མི། **min** (negating particle for **tu'**) 4
 མིག། **mik** eye 11
 མིང་། **ming** name 2
 མིང་པ་ཚ་བ། **mipa-tshāwa** to have a sore throat (NI) 11
 མིན། **me:** (negation of **yin**) 2/7
 མུ་མེན། **mumen** purple 6
 མེ། **me** fire
 མེ་འཁོར། **mekhor** train (railway)

མེ་ཏོག **me₂tok** flower 11
 མེད། **me'** (negation of **yö'**) 4
 མོ་རང་། **morang** she (non-polite) 2
 མོ་རང་གི། **morang-ki** (non-polite)
 hers 3
 མོ་ཏ། **moṭa** car (from English) 2
 མོ་ཏ་གཏོང་བ། **moṭa-tāngwa** to drive
 (S/I) 8
 མོག་མོག **momo** (a food: parcels of
 dough, encasing meat, etc.) 9
 དམའ་པོ། **māpo** low 5
 དམར་མོ་/པོ། **mārho/po** red 6
 དམིགས་བསལ། **mīksäl** special/
 particular 8
 མོ་མོ་ལགས། **mōmola:** མོ་ལགས། **mōla:**
 grandmother 4
 ལྷན། **mān** medicine 11
 ལྷན་པ། **mānpa** doctor 2
 ལྷན་ཚོང་ས། **mān-tshōngsa** chemist/
 pharmacy 11
 ལྷག་པ་འཁོར་བ། **mūkpa-khōrwa** to be
 misty/foggy (NI) 12
 ལྷ་གུ **nyūku** pen 2

ཅ

ཅམ། **tsa** around/approximately 8
 ཅའང་མ། **tsāngma** clean 3
 ཅ། **tsā** place (home, etc. of
 a person) 7; (number-particle for
 21–29) 3
 ཅཱ་ན། **tsānā** (emphatic negation) 6
 ཅཱ་པ། **tsāmpa** roasted barley grain
 flour (Tibetan staple food) 9
 ཅཱིས་རྒྱུག་པ། **tsī'-kyapa** to calculate (S/I)

ཅུབ་པོ། **tsūpo** rough; harsh 15
 ཅེད་ཁང་། **tsēkhang** gaming centre 6
 ཅེད་མོ། **tsēmo** game 6
 ཅེད་མོ་ཅེ་བ། **tsēmo-tsēwa** to play; to
 joke ་་་་བཅུས་པ། ་་་་བཅུའུ་བ། (S/I) 11

ཚ

ཚ་སློག། **tshālok** heating 5
 ཚ་པོ། **tshāpo** hot 5
 ཚ་བ། **tshāwa** to have a stinging or
 burning sensation (NI) 11
 ཚ་བ་འབར་བ། **tshāwa-parwa** to have
 a fever (NI) 11
 ཚ་བོ། **tshāwo** nephew 4
 ཚ་མོ། **tshāmo** niece 4
 ཚང་མ། **tshāngma** all/everything 4
 ཚབ། **tshāp** replacement/instead of 12
 ཚར་བ། **tshārwa** to finish (NI) 9;
 already (modal verb: NI) 12
 ཚལ། **tshäl** vegetables 9
 ཚོག་པ་བྲ་བ། **tshīkpa-sawa** to be
 angry/annoyed (NI) 12
 ཚུད་པ། **tshūpa** to be (re-)admitted
 (NI) 14
 ཚུར། **tshūr** back to (here, me, etc.)
 14/15
 ཚུར་ཕྱོགས། **tshūr-cho'** this side 4
 ཚུར་ཤོག། **tshūr-shōk** come back! 15
 ཚོམ་(བྱུ)ཁང་། **tshēm(pu)-khāng** the
 tailors 10
 ཚོམས། **tshēm** tooth (H) 11
 ཚོས་པ། **tshēpa** calendar date 8
 ཚོགས། **tshōk** prayer assembly (for
 monks or nuns) 14

ཚོང་མཁན། **tshōngkhän** shopkeeper/
seller 10

ཚོང་ཁང་། **tshōngkhang** shop 3

ཚོང་རྒྱལ་བ། **tshōng-kyapa** to trade (S/I)
8

ཚོང་བ། **tshōngpa** trader/business
person 3

ཚ། **tshā** salt 14

མཚན་(མོ།)། **tshän(mo)** night 5

མཚམས་མཚམས་(ལ།)། **tshāmtsham(la)**
sometimes 10

མཚན་མདོག་ **tshōntok** colour 6

འཚོང་བ། **tshōngpa** to sell

བཅོངས་བ། བཅོང་བ། (S/I) 10

འཚོལ་བ། **tshālwa** to search for

བཅོལ་བ། (S/I) 8/9

ཅ

མཇངས་བྱེད་བ། **tsang-chepa** to
practise restraint (through
politeness; S/I) 9

མཇུབ་མོ། **tsuku** finger/toe 11

འཇིན་བ། **simpa** to catch

བཟུང་བ། གཟུང་བ། (S/I) 11

འཇུལ་བ། **tsülwa** to enter (I) 12

ཇིག་པོ། **tsikpo** impressive/majestic
6

མ

མེ། **we** hey! (informal greeting) 7

ཞ

ཞབས། **shap** foot/leg (H) 11

ཞལ། **shäl** mouth (H) 11

ཞལ་དཔར་(གཏོང་)གནང་བ། **shälpar**
(tāng-)nāngwa to phone (H/S/I)
14

ཞལ་རས། **shälrä'** face (H) 11

ཞལ་ལག་ **shälak** food (H) 9

ཞི་བདེ། **shite** peace 6

ཞིག་ **shik** a (used infrequently) 13

ཞིམ་པོ། **shimpo** tasty/aromatic 5

ཞུ་བ། **shüwa** ཞུས་བ། **shüwa** (honorific
for verbaliser ཞུད་བ། **chepa**;
hu-H/S/I) 14

ཞེ། **she** (number-particle for 41–49) 3

ཞེད་ལྔ། **shethak** very; a lot 5; too 10

ཞེས། **shesa** honorific language 14

ཞེད་བ། **shepa** to be scared (NI) 12

ཞོ། **sho** yoghurt 9

ཞོགས་ཀས། **shokä** morning 11

ཞོགས་ཇ། **shokcha** 'breakfast'

(actually meaning 'morning tea') 9

ཞོགས་བ། **shokpa** morning 8

ཞུ་མོ། **shamo** hat 10

གཞན། **shän** otherwise 11

གཞན་དག་ **shänthak** other; another 4;
other than that 11

གཞས། **shä'** song 6

གཞུང་། **shung** government; authority
4

གཞོན་གཞོན། **shönshön** young 3

བཞག་ **shak** put down! (see འཇོག་བ།)
5

བཞི། **shi** four 3

བཞུགས། **shu:** sit down!; wait! (H) 5

བཞུགས་བ། **shu:pa** to sit; stay/live
(H/I) 5

བཞེངས་པ། **shangwa** to stand up;
arise (H/I) 14

བཞེས། **she'** take! (esp. for food or
drink: H) 5

ཟ

ཟ་ཁང་། **sakhang** restaurant 3

ཟ་ཕྱག་ལང་བ། **sapthuk-langwa** to itch
.....ལངས་པ། (NI) 11

ཟ་བ། **sawa** to eat བཟས་པ། **säwa**
བཟའ་བ། (S/I) 9

ཟ་ཡས། **sayä** food/foodstuffs 6

ཟམ་པ། **sampa** bridge

ཟིང་སྐ། **singkyä** pink 6

ཟིན་པ་ལ། **sinpa-la** to (o'clock) 8

ཟུག་རྒྱག་པ། **suk-kyapa** to ache (NI)
11

ཟེར། **se/-s** (speech-marker) 13

ཟེར་མཁན་གཅིག་ **sekhän** one called 4

་་་ཟེར་ན་་་། ... **serna** ... according to
15

ཟེར་བ། **serwa** to say (S/I) 13

ཟླ་ཉེན། **tanyin** last year 7

ཟླ་བ། **tawa** month; moon 8

ཟློས་གར་ཁང་། **tökarkhāng** theatre 8

གཟབ་གཟབ་བྱེད་པ། **sapsap-chepa** to
be careful/act carefully (S/I) 9

གཟབ་གཟབ་བྱས་ནས། **sapsap-chänä**
carefully 12

གཟའ། **sa** day (in weekday names) 3

གཟའ་ཉི་མ། **sa-nyima** Sunday 3

གཟའ་པ་སངས། **sa-pāsang** Friday 3

གཟའ་ཟླེན་པ། **sa-pēnpa** Saturday 3

གཟའ་ལུང་ལུ། **sa-phürpu** Thursday 3

གཟའ་མིག་དམར། **sa-mikmār** Tuesday 3

གཟའ་ཟླ་བ། **sa-tawa** Monday 3

གཟའ་ལྷག་པ། **sa-lhākpa** Wednesday 3

གཟིགས་པ། **sikpa** to look; to buy (S/H)
10 to see (S/NI) 14

གཟུགས་པོ། **sukpo** body 5

གཟུགས་པོ་ལྷང་ལྷང་། **sukpo-**
thüngthüng short (for people) 5

གཟུགས་པོ་རིང་པོ། **sukpo-ringpo** tall
(for people) 5

བཟོ་བ། **sowa** to make བཟོས་པ། **söwa**
(S/I) 8

འ

འོ། **o** ah/oh! 2

འོ་ན། **ona** so/well then 4

འོ་མ། **oma** milk 9

འོ་ཡ། **oya** okay 4

འོ་རེད། **o-re'** oh yes! 6

འོག་ **ok** below/under 4

འོག་ཐོག་ **oktho'** lower/ground floor 5

འོག་མ། **okma** younger brother or
sister 4

འོང། **ong** yes/okay 7

ཡ

ཡ་གོ། **yaki** that (up there) 2

ཡ་གོར། **yakä:** up there 4

ཡ་གཅིག་ **ya-cīk** one of a pair 10

ཡ་མེད་གཏོང་བ། **yame'-tāngwa** to
ignore (S/I) 15

ཡ་ཡ། **ya:ya** (response indicating
agreement, acceptance, etc.) 7/14

ཡག་པོ། **yakpo** good 5

ཡག་པོ་བྱས་ནས། **yakpo-chänä** well (describing actions) 12
 ཡག་པོར། **yakpo** well (describing actions) 12
 ཡག་པོ་བྱེད་པ། **yakpo-chepa** to treat well 14
 ཡག་བྱུང་། **yakchung** (expression: somewhere between ‘that’s good!’ and ‘thanks!’) 11
 ཡག་ཤོས། **yak-shö** best 5
 ཡང་། **yä** also 2; neither (with negation) 4
 ཡང་མེན་ན། **yangme:na** or/alternatively 13
 ཡར། **yar** up 15
 ཡར་ཐེབས། **yar-phēp** come in! 15
 ཡར་འཕར་བ། **yar-phārwa** to increase (NI) 10
 ཡར་ལང་བ། **yar-langwa** to arise (I) 11
 ཡས **yä** (particle; also spelt ཡ།, ཡག།, ཡས།) 14/15
 ཡི་གེ **yike** letter
 ཡིན། **yin** (verb of identity: ‘am’, etc.) 2
 ཡིན་དང་ཡིན། **yin-tayin** of course! 5
 ཡིན་ནའང་། **yinnä:** but 3
 ཡིན་པ། **yin-pä** (question tag) 3
 ཡིན་ས་རེད། **yin-sa-re** I should think it is . . . (identity) 11/12
 ཡུལ་ལྗོངས། **yulcong** scenery 6
 ཡོང་ང་། **yongnga** okay! 10
 ཡོང་བ། **yongwa** to come (I) 7; to happen (NI) 12

ཡོད། **yö**’ (verb of existence: ‘am’, etc.) 4
 ཡོད་པ། **yö-pa** (question tag) 7
 ཡོད་རེད། **yore**’ (verb of existence: ‘is’, etc.) 4
 ཡོད་ས་རེད། **yö’-sa re**’ I should think that . . . (existence) 12
 ཡོལ་ནས། **yöl-nä** past (o’clock) 8
 གཡག **yāk** yak 1
 གཡར་བ། **yārwa** to borrow; to lend (S/I) 10
 གཡས་པ། **yāpa** right(-hand)
 གཡེར་མ། **ērma** Szechuan pepper 11
 གཡོན་པ། **yönpa** left(-hand)

ར

ར། **ra** goat
 རག་པ། **rakpa** receive (NI) 11
 རག་ལས་པ། **rakläpa** to depend (NI) 11
 རང་། **rang** just/really (emphatic) 7
 རི། **ri** hill/mountain 4
 རི་ལི། **rili** train; railway (from English) 13
 རིག་གཞུང་། **rikshung** culture 15
 རིང་པོ། **ringpo** long/tall 5
 རིན་པོ་ཆེ། **rinpoche** (address: mainly for recognised ‘incarnate’ figures) 14
 རིལ་བ། **rilwa** to fall over (NI) 11
 རིལ་བུ། **rilpu** pill 11
 རེ། **re** (number-particle for 61–69) 3
 རེ་རེ། **rere** each 10
 རེད། **re**’ (verb of identity: ‘is’, etc.) 3

རེད་པ། **re'-wa** isn't it? (tag question)

3

རོགས། **ro'** (affix for requests, etc.) 5

རོགས་གནང་། **ro-nāng** (affix for requests, etc.) 5

རོགས་པ། **rokpa** companion; associate 3

རོགས་པ་བྱེད་པ། **rokpa-chepa** to help (S/I) 8

རླུང་ལང་བ། **lūng-langwa** to lose one's temper ་་་ལངས་པ། (NI) 15

རླངས་འཁོར། **lāngkhor** automobile/bus 4

རླངས་འཁོར་འབབ་རྒྱགས། **lāngkhor-paptshuk** bus station 4

ལ

ལ། **la** at/in; to; for (**lathön**-particle) 4

ལ་དུག་རྒྱག་པ། **lathuk-kyapa** to have altitude sickness (NI) 12

ལ་དོན། **lathön** (particle: see entry for ལ།) 4

ལག་པ། **lakpa** arm/hand 9/11

ལག་ཤུབས། **lakshup** gloves 10

ལགས། **la:/la** (polite expression: added to names and responses); 'pardon' 2/8

ལགས་སོ། **la:so** (expression of assent/agreement) 9

ལང་བ། **langwa** to stand up; to arise ལངས་པ། (I)

ལང་རློས་བྱེད་པ། **lāntö'-chepa** to imitate (S/I) 15

ལན་སྐྱེལ་མཁན། **län-kyēl-nyän** messenger 13

ལན་སྐྱེལ་བ། **län-kyēlwa** to pass on/deliver a message ་་་བསྐྱེལ་བ། (S/I) 13

ལན་རྒྱག་པ། **län-kyapa** to answer (S/NI) 13

ལན་པོ། **länpo** becoming/to suit 10

ལབ་པ། **lapa** to tell/say (S/I) 9/13

ལམ་ཁ། **lamkha** road/path 4

ལམ་སེང་། **lamsāng** immediately 11

ལས། **lä** than (comparative) 5

ལས་ཀ། **läka** work 6

ལས་ཀ་བྱེད་པ། **läka-chepa** to work (S/I) 8

ལས་ཁུངས། **läkhung** office 4

ལས་འགན། **länkän** responsibility 14

ལས་བྱེད། **lä'che'** civil servant/office worker 3

ལས་མི། **lämi** worker 9

ལས་རོགས། **lärok** colleague 4

ལི་མུང་། **liwang** orange (colour) 6

ལུགས་སྲོལ། **luksöl** custom/tradition 4

ལུང་པ། **lungpa** country/area 3

ལུས་པ། **läwa** to accidentally leave something (NI) 11

ལེན་པ། **lenpa** to take/collect/get ལྷངས་པ། ལྷང་བ། (S/I) 9

ལོ། **lo** year 3

ལོག་པ། **lokpa** to go back/return (for people: I) 7

ལོག་འགོ་བ། **loktowa** (same as above) ལོག་བྱེད་པ། (I) 7

ཤ

ཤ། **shā** meat 6

ཤ་བག་ལེབ། **shāphaklep** fried,
meat-filled flattened ‘breads’ 9

ཤ་མེད། **shāme**’ vegetarian (food) 6

ཤ་མེད་(པའི་)ཁ་ལག

shāme’(-pā:)khālak vegetarian
(lit. ‘meatless’) food 9

ཤངས། **shāng** nose (H) 11

ཤོད་པ། **shā**’pa to say/explain/

describe བཤད་པ། **shāpa** 7/13

ཤེ་བ། (see འཆེ་བ།) 12

ཤུགས། **shūk** power/strength 5

ཤེས་པ། **shēpa** to understand/know
(S/NI) 13

ཤོག **shōk** (affix for requests, etc.)
5

ཤོག **shōk** come! 7

ཤོག་བྱ། **shūku** paper 11

ཤོང་པ། **shōngwa** to fit (NI) 10

ཤོས། **shō**’ ‘-est’ (superlative) 5

ས

ས། **sā** ground 2; (agentive particle)
7

ས་གོང། **sākong** rut 12

ས་ཆ། **sācha** place 6

སང་ཉིན། **sāngnyin** tomorrow 8

སུ། **sū** who? 2

སུའི། **sū**: whose 3

སུད་སི། **sūsi** Switzerland 3

སུམ་བརྒྱ། **sūmkya** three hundred 12

སུམ་ཅུ། **sūmcū** thirty 3

སེམས། **sēm** mind 6

སེམས་བྲལ། **sēmthäl** worry/concern 6

སེམས་ཅན། **sēmcän** animal 6

སེམས་པ། **sāmpa** to think བསམས་པ།
བསམ་པ། (NI) 11

སེམས་པ་བཟང་པོ་བྱེད་པ།

sēmpa-sangpo-chepa to act
kindly 14

སེར་པོ། **sērpo** yellow 6

སེར་བ་རྒྱག་པ། **sēra-kyapa** to hail (NI)
12

སོ། **sō** tooth 11; (number-particle for
31–39) 3

སོ་རྒྱག་པ། **sō-kyapa** to bite (S/I) 12

སོག་ཡུལ། **sōkyül** Mongolia 3

སོང། **sōng** (auxiliary verb) 7

གསང་སྦྱོད། **sāngcö**’ toilet 5

གསན་པ། **sānpa** to listen (H/S/I) 13

གསར་པ། **sārpa** new 5

གསུང་བ། **sūngwa** to say/tell གསུངས་པ།
(H/S) 13

གསུངས། **sūng** speak! (H) 5

གསུམ། **sūm** three 3

གསོལ་ཇ། **sölcha** tea (H) 9

གསོལ་བྱོད། **sölthö**’ stomach (H) 11

གསོལ་དཔོན། **sölpön** main attendant
14

བསམ་ཚུལ། **sämtshul** opinion 15

བསམ་སྒོ་གཏོང་བ། **sāmlo-tāngwa**
to think (S/I) 11

བསེལ་མ། **sīlma** change (i.e. coins) 10

བསོད་བདེ་ཆེན་པོ། **söte-chēnpo**
fortunate (person) 11

སྐང་ལམ། **sānglam** street 4

སྐུ་མོ། **sūmo** aunt (maternal) 4

སླེབ་པ། **lēpa** to arrive སླེབས་པ། (NI) 12

སློབ་པ། **lāpa** to teach

བསྐྱབས་པ། བསྐྱབ་པ། (S/I) 15

སློབ་སྦྱོང་། **lōpṭhuk** student 2

སློབ་སྦྱོང་བྱེད་པ། **lōpcong-chepa** to study (S/I) 8

སློབ་ཚན། **lōptshän** lesson 6

ཏ

ཏ་གོ་བ། **hākhōwa** to understand/
know (S/NI) 13

ཏ་ལས་པ། **hālāwa** to be surprised/
shocked (NI) 12

ལྷགས་པ་རྒྱག་པ། **lhākpa-kyapa** to be
windy (NI) 12

ལྡོང་ལྡོང་བྱེད་པ། **lhōlhö'-chepa** to take
it easy (I) 12

ཨ

ཨ། **ā** what? 3

ཨ་ཁ། **ākha** (exclamation) that's
a shame! 7

ཨ་ཁུ། **ākhu** uncle (paternal) 4

ཨ་ཅག། **āca** elder sister 4

ཨ་མཚོག། **āmcok** ear 11

ཨ་མདོ། **āmto** Eastern Tibetan
province 3

ཨ་ཚེ། **āne** aunt (paternal) 4; nun 14

ཨ་པ། **āpha** father 4

ཨ་མ། **āma** mother 4

ཨ་ཅི། **ātsi:** (exclamation: surprise,
etc.) 7

ཨ་ཞང། **āshang** uncle (maternal) 4

ཨ་ཡོ། **āyo** (exclamation: weariness or
discontent) 11

ཨ་ར། **āra** ow! 9

ཨ་རི། **āri** America (USA) 3

ཨ་རིའི་སྒོར་མོ། **āri:-kormo** US dollar 5

ཨ་ལས། **ālā** oh, I see 2

ཨ་རག། **arak** spirits (alcohol) 2

ཨ་ལེ་དང་པོ། **āle-thangpo** anyway/but
first 8

ཨང། **ā** (affix for requests, etc.) 5

ཨའུ་ཅམ། **āü:-ts** not bad/passable 8

ཨེ། **ē** (question-particle) 8

ཨེནི། **ēni** and/so 2

ཨེན་ཆུང། **ēnchung** young monk 15

ཨེམ་ཚི། **ēmchi** doctor 11

English-Tibetan glossary

Words which equate to action verbs in Tibetan are listed, in their present form, as either intentional (I) or non-intentional (NI).

The number after each entry shows the unit where the word first occurs.

“ indicates that the word only loosely equates to the Tibetan entry.

abbot མཁན་པོ། khānpo 14	answer ལན་རྒྱལ་བ། län-kyapa (I)
able to ལུབ་པ། thūpa 12	13
about ཐོག thōk 13; སྐར། kōr 9	anxious དངངས་སྐྱག་བྱེད་པ།
above སྐང་། kang 4	ngāmṭak-chepa (NI) 12
ache ཟུག་རྒྱལ་བ། suk-kyapa (NI) 11	any(thing) གང་ཡང་། khä: 6
acquaintance རོ་ཤེས་པ། ngoshēnpa 3	anyway མ་གཞི་ནས། ma-shinā 4
after རྗེས་ལ། ce-la 8	apple ཀུ་ཤུ། kūshu 9
again འགོ་ནས། konā 11	arise ལང་བ། langwa (I) 11
airplane གནམ་གྲུ། nāmṭhu 8	arm ལག་པ། lakpa 9
airport གནམ་གྲུ་ཐང་། nāmṭhuthāng 8	around (approximately) ཅོམ། ts 5
all ཚང་མ། tshāngma 4	arrive སླེབ་པ། lēpa (NI) 12
allowed ཚོག་པ། chōkpa 15	ask སྐད་ཆ་འདྲི་བ། kācha-tiwa 10;
also ཡང་། yā 2	དྲི་བ་གཏོང་བ། ṭhiwa-tāngwa (I) 13
altitude sickness ལ་དུག lathuk 12	at ལ། la 4
‘am’ ཡིན། yin 2; ཡོད། 4	attractive སྙིང་རྗེ་པོ། nyīng-cepo 5
America (USA) ཨ་རི། āri 3	aunt (maternal) ལུ་མོ། sūmo 4
‘and’ དང་། thang 4; ཨོ་ནི། ēni 2	aunt (paternal) ཨ་ནེ། āne 4
angry ཚོག་པ་ཟ་བ། tshīkpa-sawa (NI)	
12	bank དངུལ་ཁང་། ngülkhang 4
animal སེམས་ཅན། sēmcän 6	banter སྐད་ཆ་ཅི་གོས་མོལ་གྲོས།
another གཞན་དག shānthak 4	kācha-cīṭömöltö’ 6

bargain གོང་སྐྱིག་པ། **khong-tikpa** (I)

10

bathroom རྒྱ་ཁང་། **chūkhang** 5

because གང་ཡིན་ཟེར་ན།

khangyin-serna 8

bed ཉལ་བྲི། **nyälthī**

beef སྤང་ཤ། **lāngshā** 9

beer ཆང་། **chāng** 6

before གྲོན་ལ། **ngän-la** 8

behind རྒྱབ་(ལོགས།)། **kyap(lo:) 4**

below འོག་ **ok** 4

beside འབྲིས། **thī'** 4

best ཡག་ཤོས། **yakshö'** 5

between བར། **phar** 4

Bhutan འབྲུག་ཡུལ། **tükyül** 3

bite སོ་རྒྱག་པ། **sō-kyapa** (I) 12

black རྩ་པོ། **nakpo** 3

blue གྲོན་པོ། **ngönpo** 6

body གཟུགས་པོ། **sukpo** 11

book དེ། **thep** 2

bookshop དེ་ཚོང་ཁང་།

thep-tshōngkhāng 4

bored ཉོབ་པ། **nyopa** (NI) 12

borrow གཡར་པ། **yārwa** (I) 10

both གཉིས་ཀ། **nyī'ka** 4

bowl ཕོར་པ། **phōrpa** 9

boy བྱ། **phu** 2

bread བག་ལེབ། **phaklep** 9

breathe དབྱུགས་གཏོང་བ། **ūk-tāngwa**

(I) 12

bridge ཟམ་པ། **sampa**

bring འབྲིད་པ། **thīwa** (I) 14

broth (and some soups) མུག་པ།

thūkpa 9

brother (elder) ཅོ་ཅོ། **cōco**; ཇོ་ལགས།

chōla: 4

Buddhist རྣང་པ། **nanpa** 2

bug/small creature འབྲུ། **pu** 2

building ཁང་པ། **khāngpa** 2

bus སྐ་སེ། **pasi**; (སྐྱུ་སྐྱུད་)རྣངས་འཁོར།

(cīcō'-)lāngkhor 8

bus station རྣངས་འཁོར་འབབ་ཚུགས།

lāngkhor paptshuk 4

but ཡིན་ནའང་། **yinnä**: 3

butter མར། **mar** 9

buy ཉོ་བ། **nyowa** (I) 10

by (for transport) ཐོག་ལ། **thōk-la** 8

call (out to someone) སྐད་གཏོང་བ།

kā'-tāngwa (I) 8

camera བར་ཆས། **pārche** 2

can མུབ་པ། **thūpa** 12

capital city རྒྱལ་ས། **kyālsa** 13

car མོ་ཏ། **moṭa** 2

(act) carefully གཟབ་གཟབ་བྱེད་པ།

sapsap-chepa (I) 9

carrot གུང་ལ་ཕུག། **khung-laphūk** 9

carry འབྲེར་བ། **khyērwa** (I) 9

catch འཇོན་པ། **simpa** (I) 11

centre དརྱེལ། **kyīl** 12

chair རྒྱབ་བཀྲུག། **kūpkyak** 5

change (coins) བསེལ་མ། **sīlma** 10

cheap གོང་ཁེ་པོ། **khong-khēpo** 10

cheese ཕུར་པ། **chūra** 9

chemist (pharmacy) སྐྱུ་ཚོང་ས།

mān-tshōngsa 11

chicken (meat) བྱ་ཤ། **chāshā** 9

child ཕུ་བྱ། **phūku** 4

- China རྒྱ་ནག **kyanak** 3
- Chinese (Han) རྒྱ་རིགས། **kyarik** 3
- Chinese (language) རྒྱ་སྐད། **kyakā'** 10
- chopsticks ཀོ་ཚེ། **kötse** (from Chinese) 9
- clean གཙང་མ། **tsāngma** 3
- clock (or watch) རྒྱ་ཚོད། **chütshö'** 8
- close (a door) མྱོ་རྒྱག་པ། **ko-kyapa** (I) 12
- clothes དུག་སྒོག་ **thuklök** 10
- cold གང་མོ། **ṭhangmo** 5
- have a cold ཆམ་པ་རྒྱག་པ། **chāmpa-kyapa** (NI) 11
- (work) colleague ལས་རྒྱུགས། **lärok** 4
- colour མཚོན་མདོག་ **tshöntok** 6
- come ཡོང་བ། **yongwa** (I) 7
- companion རྒྱལ་པ། **rokpa** 3
- consult (esp. doctors) ལྟེན་པ། **tēnpa** (I) 11
- convenient ལྷབས་བདེ་པོ། **tāptepo** 4
- cough མྱོ་རྒྱག་པ། **lō-kyapa** (NI) 11
- count གངས་ཀ་རྒྱག་པ། **ṭhangka-kyapa** (I) 13
- country རྒྱལ་ཁབ། **kyälkhap**; ལྷང་པ། **lungpa** 3
- criticise ལྷོན་འཇུགས་པ། **kyön-tsūkpa** (I) 12
- cry ཏུ་བ། **nguwa** (I) 15
- culture རིག་གཞུང། **rikshung** 15
- cup (porcelain) དཀར་ཡོལ། **kāryöl** 9
- danger ཉེན་ལ། **nyenkha** 11
- date (day of month) ཚེས་པ། **tshēpa** 8
- daughter བུ་མོ། **phumo** 2
- day ཉེན་མ། **nyima** 3
- deceive མགོ་སྐྱོར་གཏོང་བ། **kokor-tāngwa** (I) 12
- definitely གཏན་གཏན། **tāntän** 12
- depend རག་ལས་པ། **rakläpa** (NI) 11
- (regional) dialect བ་ཡུལ་སྐད། **phāyül-kā'** 15
- diarrhoea གྲོད་ལོག་བཤལ་བ། **ṭhokhok-shälwa** (NI) 11
- die འཆི་བ། **shīwa** (NI) 12
- difference བྱེད་པར། **khyēpar** 10
- different ཁག་ཁག་ **khāka** 4
- difficult ཁག་པོ། **khākpo** 6; དཀའ་ལས་ཁག་པོ། **kāle-khākpo** 10
- disciple དགོ་ཕྱག་ **keṭhuk** 14
- dizzy མགོ་ཡུ་འཁོར་བ། **koyu-khōrwa** (NI) 11
- do བྱེད་པ། **chepa** (I) 8
- doctor ལྷན་པ། **mānpa** 2; ཞེམ་ཆེ། **ēmchi** (from Mongolian) 11
- dog བྱི། **khyī** 2
- door མྱོ། **ko** 2
- down མར། **mar** 15
- drink འཇུང་ཡས། **thūngyā** 9
- drink འཇུང་བ། **thūngwa** (I) 9
- drive མོ་ཏ་གཏོང་བ། **moṭa-tāngwa** (I) 8
- driver (མོ་ཏའི་)ཁ་ལོ་བ། (**moṭä:-**) **khālowa** 8
- each རེ་རེ། **rere** 10
- ear ཨ་མཚོག་ **āmcoḳ** 11
- early ལྔ་པོ། **ngāpo** 7
- eat ཟ་བ། **sawa** (I) 9

- egg མོང་། **kōnga** 9
- eight བརྒྱད། **kyä'** 3
- eighteen བཅོ་བརྒྱད། **cōpkyä'** 3
- eleven བརྒྱ་གཅིག་། **cūcik** 3
- empty ལྗང་། **tōngpa** 5
- end (a gathering) གྲོལ་བ། **thölwa** (NI) 14
- England དབྱེན་ཡུལ། **inyül**; དབྱེན་ལན། **īnlän** 3
- English (language) དབྱེན་(ཇིའི་)སྐད། **īn(chi:)-kā'** 13
- enjoy oneself རྐྱེད་པོ་གཏོང་བ། **kyīpo-tāngwa** (I) 15
- enter འཇུལ་བ། **tsülwa** (I) 12
- evening དགོང་དག། **kōngthak** 8
- evening meal དགོང་དྲོའི་ཁ་ལག། **kōngthö:-khālak** 9
- everything ཚང་མ། **tshāngma** 6
- exact ཉག་ཉག། **tākāk** 13
- exam རྒྱུགས་སློབ། **kyuktö'** 6
- expensive གོང་ཆེན་པོ། **khōngchēnpo** 4
- extract འདོན་བ། **tōnpa** (I) 12
- eye མིག། **mīk** 11
- face གདོང་བ། **tōngpa** 11
- facilities མཐུན་རྐྱེན། **thūnkyen** 5
- fall རིལ་བ། **rilwa** (NI) 11
- fall asleep གཉིད་ལུག་བ། **nyī'-khūkpa** (NI) 11
- family རང་མི། **naṅmi** 13
- famous རྒྱུགས་ཆེན་པོ། **kāthak-chēnpo** 3
- far ཐག་རིང་པོ། **thā-rīngpo** 4
- father ཨ་ཕ། **āpha**; ཕ་ལགས། **pāla**: 4
- fault ལྷོན། **kyōn** 12
- favourite དགའ་ཤོས། **kāshö'** 6
- fever ཚ་བ་འབར་བ། **tshawa-parwa** (NI) 11
- few ཉུང་ཉུང་། **nyuṅnyuṅ** 5
- fifteen བཅོ་ལྔ། **cōngā** 3
- fifty ལྔ་བརྒྱ། **ngāpcu** 3
- find རྟོན་བ། **nyēpa** (NI) 11
- finger མཇུ་བ་མོ། **tsuku** 11
- finish ཚར་བ། **tshārwa** (NI) 9
- fire མེ། **me**
- first དང་པོ། **thāngpo** 8
- fish (animal) ཉ། **nya**; (flesh) ཉ་ཤ། **nyāshā**
- fit (clothes etc.) ཤོང་བ། **shōngwa** (NI) 10
- five ལྔ། **ngā** 3
- flower མེ་ཏོག། **metok** 11
- foggy ལྷུག་པ་འཁོར་བ། **mūkpa-khōrwa** (NI) 12
- food ཟ་ཡས། **sayä** 6; (meals) ཁ་ལག། **khālak** 5
- fool ལྷུགས་པ། **kūkpa** 13
- foot ཀླང་བ། **kāngpa** 11
- for ལ། **la** 5
- foreign ཕྱི་རྒྱལ། **chīkyäl** 7
- foreigner ཕྱི་རྒྱལ་བ། **chīkyälwa** 2
- forget རྗེད་བ། **cepa** (NI) 11
- four བཞི། **shī** 3
- fourteen བརྒྱ་བཞི། **cūpshi** 3
- Friday གཟའ་པ་སངས། **sa-pāsang** 3
- friend གྲོགས་པོ། **thokpo** 3
- from རས། **nä** 3

- front མདུན། **tün** 4
- full (stomach) གྲོད་ཁོག་རྒྱགས་པ།
ṭhokhok kyakpa (NI) 11
- game རྩེད་མོ། **tsēmo** 6
- gate རྒྱལ་སྒོ། **kyälko** 14
- girl འུ་མོ། **phumo** 2
- give གྲོད་པ། **ṭā'pa** (I) 7
- gloves ལག་ཤུབས། **lakshup** 10
- go འགོ་བ། **ṭowa** (I) 7
- goat ར། **ra**
- good ཡག་པོ། **yakpo** 5
- goodbye! ག་ལེར་ཕེབས། **khale:-phēp**
(to someone leaving) 5
- goodbye! ག་ལེར་བཞུགས། **khale:-shu**
(to someone staying) 5
- government གཞུང་། **shung** 4
- grandfather ལྷོ་(ལྷོ་)ལགས། **pō(po)la:** 4
- grandmother ལྷོ་(ལྷོ་)ལགས། **mō(mo)la:**
4
- green ལྗང་ག། **canku** 6
- ground ས། **sā** 2
- hail སེར་བ་རྒྱག་པ། **sēra-kyapa** (NI) 12
- hair སྐ། **tā** 11
- half རྩེད་ཀ། **chēka** 8
- hand ལག་པ། **lakpa** 9
- harm གནོད་པ། **nō'pa** (NI) 15
- hat ལྷ་མོ། **shamo** 10
- have (no direct equivalent) 4
- he (polite) ཁོང་། **khōng**; (non-polite)
ཁོ་རང་། **khōrang** 2
- head མགོ། **ko** 11
- headache མགོ་ན་བ། **ko-nawa** (NI) 11
- hear གོ་བ། **khowa** (NI) 11
- heating ཚ་སྒོག་ **tshālok** 5
- 'hello' བགྲ་ཤེས་བདེ་ལེགས། **ṭāshi-tele'** 2
- help རོགས་པ་བྱེད་པ། **rokpa-chepa** (I) 8
- here འདིར། **tä:** 4
- her/s (polite) ཁོང་གོ། **khōng-ki**;
མོ་རང་གོ། **morang-ki** 3
- high མཐོ་པོ། **thōpo** 5
- hire སྐྱ་བ། **lāwa** (I) 12
- his (polite) ཁོང་གོ། **khōng-ki**;
(non-polite) ཁོ་རང་གོ། **khōrang-ki** 3
- holiday གུང་སེང་། **kungseng** 7
- home རང་། **nang** 3
- homeland བ་ཡུལ། **phāyül** 3
- honest རྒྱལ་པོ། **ṭhangpo** 13
- honorific language ཞེས། **shesa** 14
- hot ཚ་པོ། **tshāpo** 5
- hotel མགོན་ཁང་། **ṭönkhang** 4
- hour ལྷ་ཚེད། **chütshö'** 8
- house ཁང་པ། **khāngpa** 2
- how? ག་འདྲ། **khanta** 5; (about
actions) ག་འདྲ་ཟེར། **khantäs** 8
- how many/much? ག་ཚོད། **khatshö'** 3
- hundred བརྒ། **kyā** 5
- hungry གྲོད་ཁོག་ལྷོགས་པ།
ṭhokhok-tōkpa (NI) 11
- husband ཁྱོ་ག། **khyōka** 4
- I/me ང་། **nga** 2
- if ར། **na** 12
- ignore ཡ་མེད་གཏོང་བ། **yame-tāngwa**
(I) 15
- ill ར་བ། **nawa** (NI) 11
- illness ར་ཚ། **natsha** 11

immediately ལམ་སེང་། **lamsāng** 11
 important གལ་ཆེན་པོ། **khäl-chēnpo**
 10
 in (a language) ཐོག་ **thōk** 13
 India རྒྱ་གར། **kyakar** 3
 inside རང་། **nang** 4
 interfere རྩམ་གཏོགས་བྱེད་པ།
chutōk-chepa (I) 14
 invite སྐད་གཏོང་བ། **kā'-tāngwa** (I) 8
 'is' རེད། **re'**; འདུག་ **tu'** etc. 2/4
 isolated འཇུག་གྲོག་ **khūkyok** 6
 itch ཟ་ཕྱུག་ལང་བ། **sapthuk-langwa**
 (NI) 11

 Japanese (language) ཉི་ཏོང་གི་སྐད།
nyihongki-kā' 13

 Kham (Tibetan province) བམས།
khām 3
 kilograms ཀི་ལོ། **kīlo** (from English)
 10
 kitchen ཐབ་ཚང། **thāptsang** 9
 know ཉ་གོ་བ། **hākhowa**; ཤེས་པ།
shēpa (NI) 13

 lama ལྷ་མ། **lāma** 14
 land འབབ་པ། **pappa** (NI) 8
 large ཆེན་པོ། **chēnpo** 4
 leave (depart) འཕྲོད་པ། **thōnpo** (I) 14
 leave (something accidentally)
 ལྷུས་པ། **lāwa** (NI) 11
 left(-hand) གཡོན་པ། **yōnpo**
 leg ཀང་པ། **kāngpa** 11
 lend གཤམ་པ། **yārwa** (I) 10

lesson སློབ་ཚན། **lōptshän** 6
 lie down (esp. to sleep) ཉལ་བ།
nyälwa (I) 7
 like དགའ་པོ། **kapo** 6
 listen ཉན་པ། **nyānpa** (I) 9
 live སློད་པ། **tāwa** (I) 7
 lively འཇུག་པོ། **thūkpo** 6
 long རིང་པོ། **ringpo** 5
 loss (financial, etc.) བྱོང་། **khyong** 10
 low དམའ་པོ། **māpo** 5
 lunch ཉེན་གུང་ཁ་ལག་
nyinkung-khālak 9

 make བཟོ་བ། **sowa** (I) 8
 man མི། **mi**
 many མང་པོ། **mangpo** 3
 market བྲོམ། **thōm** 8
 market-place བྲོམ་ས། **thōmsa** 6
 marry ཆང་ས་རྒྱག་པ། **chāngsa-kyapa**
 (I) 8
 material(s) རྒྱ་ཆ། **kyupcha** 10
 meat ཤ། **shā** 6
 medicine ལྷན། **mān** 11
 meet ཟུག་པ། **thūkpa** (NI) 13
 milk འོ་མ། **oma** 9
 mind སེམས། **sēm** 6
 minute སྐར་མ། **kārma** 4
 mistake རྩོལ་འཇུག་པ། **northül** 12
 monastery དགོན་པ། **kōmba** 4
 Monday གཟའ་ལྷ་པོ། **sa-tawa** 3
 money དངུལ། **ngül** 4; (denomination)
 སྐར་མོ། **kormo** 5
 Mongolia སོག་ཡུལ། **sōkyül** 3
 monk བླ་པ། **thawa** 6

- month ལྷ་བ། **tawa** 8
- moon (and personal name) ལྷ་བ།
tawa 7
- morning འོགས་པ། **shokpa**; འོགས་ཀས།
shokä 11
- mother ཨ་མ། **āma** 4
- mountain རི། **ri** 4
- mouth བ། **khā** 11
- Muslim བ་ཆེ། **khāche** 2
- must དགོས་(་པ།) **kö'pa** (NI) 11
- my/mine ངའི། **ngä:** 3
- name མིང་། **ming** 2/3
- near ཐག་ཉེ་པོ། **thā-nyepo** 4
- need དགོས། **kö'** 9
- Nepal བལ་ཡུལ། **phälyül** 3
- nephew ཚ་བོ། **tshāwo** 4
- new གསར་པ། **sārpa** 5
- niece ཚ་མོ། **tshāmo** 4
- night མཚན་(་མོ།) **tshān(mo)** 5
- nine དགུ། **ku** 3
- nineteen བརྒྱ་དགུ། **cūrku** 3
- no/not (no direct equivalents) 2
- noodles and noodle dishes ཐུག་པ།
thūkpa 9
- nose ལྷ་ཁུང་། **nāku** 11
- now ད་ལྟ། **thanta** 4
- numb ལྲོད་པ། **pi:wa** (NI) 11
- nun ཨ་ནེ། **āne** 14
- offer འབྲུལ་པ། **phülwa** (H/I) 14
- office ལས་ཁུངས། **lākhung** 4
- okay! ཡོང་ང་། **yongnga** 10;
འོང་། **ong** 7
- old ལྡོང་པ། **nyīngpa** (objects) 5
- old སྐན་འཁོགས། **kānkhōk** (people) 4
- on སྐང་། **kang** 4
- one གཅིག་ **cik** 3
- opinion བསམ་ཚུལ། **sāmtshul** 15
- or ཡང་མིན་ན། **yang-me:na** 13
- orange (colour) ལི་ལྷང་། **liwang** 6
- order (food, etc.) མངག་པ། **ngākpa**
(I) 9
- organise ག་སྒྲིག་བྱེད་པ། **thatik-chepa**
(I) 8
- other གཞན་དག་ **shānthak** 4
- our/ours ང་ཚོའི། **ngantshö:** 3
- outside ཕྱི་ལོགས། **chilo:** 4
- owner བདག་པོ། **takpo** 3
- pair ཆ། **chā** 10
- paper མོག་བྲ། **shūku** 11
- parents ཕ་མ། **phāma** 4
- partner (boy/girlfriend) དགའ་པོ། **kawo**
3
- passport/permit ལག་འབྲེས། **lakhyer**
- peace ཞི་བདེ། **shite** 6
- pen ལྷུ་བྲ། **nyūku** 2
- person མི། **mi** 2
- phone བ་དཔར། **khāpar** 2
- phone བ་དཔར་གཏོང་པ།
khāpar-tāngwa (I) 2
- picnic ལྷིང་ལ། **līngka** 6
- pill རིལ་བྲ། **rilpu** 11
- pink ཟིང་སྐ། **siṅkya** 6
- place ས་ཆ། **sācha** 6
- plate ལྗེར་ཚེ། **tertse** 9
- please (no direct equivalent) 5

- pork ཕག་ཤ། **phāksha** 9
- post office རྒྱལ་ཁང་། **ṭakhang** 4
- pour ལྷུག་པ། **lūkpa** (l) 9
- power ལྷུག་ཤ། **shūk** 5
- prefer དགའ་བ། **ka:** 6
- price རོང་ཚད། **khongtshä'** 10
- probably ཕལ་ཆེར། **phälcher** 13
- profit ཁི་བཟང་། **khēpsang** 10
- pub ཆང་ཁང་། **chāngkhang** 6
- purposely རྐང་བསྟུགས་ནས།
kāngtsuk-nä 15
- purple ལྷུ་མེན། **mūmen** 6
- put འཇོག་པ། **shakpa** (l) 5
- quality ལྷུས་ཀ། **pūka** 10
- quarrel རྒྱབ་འདྲེ་རྒྱག་པ། **kyamṭe-kyapa**
(l) 15
- quickly མགྲོགས་པོར། **kyokpo** 12
- quiet ལྷུ་སེམ་པོ། **khūsimpō** 4
- rain ཆར་བ་གཏོང་བ། **chārpa-tāngwa**
(NI) 12
- read ལྷོག་པ། **lōkpa** (l) 11
- real དངོས་གནས། **ngōnā'** 3
- receive རག་པ། **raḱpa** (NI) 11
- receptionist ལྷེ་ལེན་པ། **nēlenpa** 5
- recognise རོ་ཤེས་པ། **ngo-shēpa** (NI)
13
- recover རྒྱག་པ། **ṭhakpa** (NI) 11
- red དམར་མོ་པོ། **mārho/po** 6
- region ལྷུང་པ། **lungpa** 3
- relation (sibling, etc.) ལྷུན་སྐྱུ། **pīnkyak**
4
- reliable བརྟན་པོ། **tānpō** 14
- remember རྒྱན་པ། **ṭhānpa** (NI) 11
- replacement ཚབ། **tshāp** 12
- responsibility ལས་འགན། **lānkān** 14
- restaurant ཟ་ཁང་། **sakhang** 3
- return (come back) ལོག་པ། **lokpa** (l) 7
- rice འབྲས། **tä'** 9
- right(-hand) གཡས་པ། **yāpa**
- road/path ལམ་ཁ། **lamkha** 4
- robber རྒྱག་པ། **chakpa** 12
- room ཁང་མིག། **khāngmik** 5
- rose རྒྱ་སེ། **kyase** 13
- rough ལྷུབ་པོ། **tsūpo** 15
- rules/regime ལྷུག་འཇུགས། **ṭiktsuk** 6
- rut ས་གོང་། **sākong** 12
- salad རྒྱང་ཚལ། **ṭhangtshäl** 9
- salt ལྷུ། **tshā** 14
- same གཅིག་པ། **cīkpa** 10
- Saturday གཟའ་མཇུག་པ། **sa-pēnpa** 3
- say ལབ་པ། **lapa**; ཟེར་བ། **serwa** (l) 13
- scared ཞེད་པ། **shēpa** (NI) 12
- school ལྷོབ་གྲ། **lōpṭha** 13
- search འཚོལ་བ། **tshālwa** (l) 8
- second གཉིས་པ། **nyī'pa** 8
- see མཐོང་བ། **thōngwa** (NI) 11
- sell འཚོང་བ། **tshōngpa** (l) 10
- send གཏོང་བ། **tāngwa** (l) 8
- seven བདུན། **tün** 3
- seventeen བརྒྱ་བདུན། **cūptün** 3
- several ཁ་ཤས། **khāshä'** 4
- she (polite) ཁོང་། **khōng**; (non-polite)
མོ་ང་། **mōrang** 2
- shirt ལྷོད་ལུང་། **tōthung** 10
- shop ཆོང་ཁང་། **tshōngkhang** 3

- shop ཉེ་ཆ་རྒྱུ་པ། **nyopcha-kyapa** (l) 8
- short མུང་མུང་། **thūngthūng** 5
- should དགོས་(་པ།) **kō'pa** (NI) 11
- shout སྐད་རྒྱུ་པ། **kā'-kyapa** (l) 8
- show ལྟོན་པ། **tānpa** (l) 11
- similar འདྲ་པོ། **ṭapo** 10
- sister (elder) ཨ་ཙག **āca** 4
- sit ལྗོད་པ། **tāwa** (l) 7
- situation གནས་ཚུལ། **nātshul** 14
- six སུག **ṭhuk** 3
- sixteen བརྒྱ་སུག **cūṭhuk** 3
- slightly ཉོག་ཙམ། **tēts** 4
- small རྒྱུ་རྒྱུ་། **chūngchūng** 5
- smell སྲི་མ། **ṭhīma** 11
- smell ལ་བ། **khāwa** (NI) 11
- snow གངས་རྒྱུ་པ། **khang-kyapa** (NI) 12
- something (someone, somewhere) གཅིག **cīk** 6/8
- sometimes མཚམས་མཚམས་(་ལ།) **tshāmtsham(-la)** 10
- son སུ། **phu** 3
- song གཞས། **shā'** 6
- soon མཐུགས་པོ། **kyokpo** 12
- sorry! དགོངས་དག **kong:tha** 6
- speak Tibetan བོད་སྐད་རྒྱུ་པ། **phökā'-kyapa** (l) 8
- special དམིགས་བསལ། **mīksäl** 8
- spirits (alcohol) ཨ་རག **ārak** 2
- spoon མུར་མ། **thūrma** 9
- stand ལང་བ། **langwa** (l)
- stay ལྗོད་པ། **tāwa** (l) 7
- stomach ལྗོད་ལོག **ṭhokhok** 9
- street སྐང་ལམ། **sānglam** 4
- strength སུགས། **shūk** 5
- student ལྷོབ་ལུག **lōpṭhuk** 2
- study ལྷོབ་སྦྱང་བྱེད་པ། **lōpcong-chepa** (l) 8
- sun (and personal name) ཉེ་མ། **nyīma** 2
- Sunday གཟའ་ཉེ་མ། **sa-nyīma** 3
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